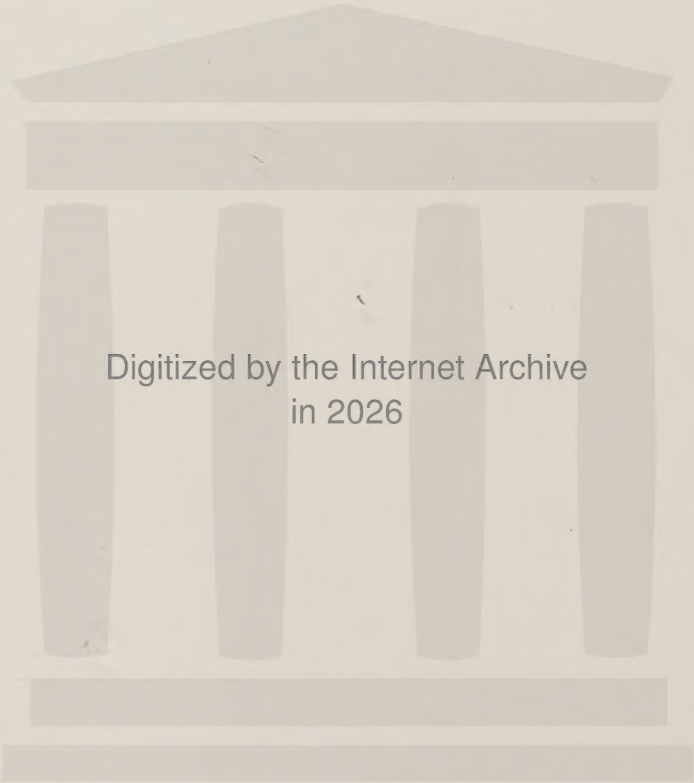
Digitized by the Internet Archive
in 2026

https://archive.org/details/paulineepistles0000vari

The Pauline Epistles

BIBLE. N.T. EPISTLES OF PAUL.
11

edited by

Margaret Joyce Powell

EARLY ENGLISH TEXT SOCIETY

Extra Series, 116

1916

KRAUS REPRINT CO.
Millwood, New York
1973

TYLER STATE COLLEGE LIBRARY

Unaltered Reprint produced with the permission of the Early English Text Society

KRAUS REPRINT CO.
A U.S. Division of Kraus-Thomson Organization Limited

Printed in Germany

TYLER STATE COLLEGE LIBRARY

The Pauline Epistles.

Early English Text Society.

Extra Series, No. CXVI.

1916 (for 1915).

BERLIN: A. ASHER & CO., 17, BEHRENSTRASSE, W. 8.
NEW YORK: C. SCRIBNER & CO. LEYPOLDT & HOLT
PHILADELPHIA: J. B. LIPPINCOTT CO.

The Pauline Epistles

CONTAINED IN

MS. Parker 32

CORPUS CHRISTI COLLEGE, CAMBRIDGE

EDITED BY

MARGARET JOYCE POWELL, M.A.

STAFF LECTURER IN ENGLISH LITERATURE AND GERMANIC PHILOLOGY, ROYAL HOLLOWAY COLLEGE.

LONDON:

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY

BY KEGAN PAUL, TRENCH, TRÜBNER & CO., LTD.,

BROADWAY HOUSE, LUDGATE HILL, E.C.

AND BY HUMPHREY MILFORD, OXFORD UNIVERSITY PRESS,

AMEN CORNER, E.C., AND IN NEW YORK.

1916.

Extra Series, CXVI.

PRINTED IN GREAT BRITAIN BY RICHARD CLAY & SONS, LIMITED,
BRUNSWICK ST., STAMFORD ST., S.E., AND BUNGAY, SUFFOLK.

PREFACE

Two points should be noted with regard to the Introduction: in the section devoted to the language of the English translation only words of English and Scandinavian origin are dealt with, and, moreover, space is only given to evidence of dialect; secondly, the list of words at the end is not a complete glossary. Its sole purpose is to explain rare words and those that by their form or spelling would not be readily understood by readers acquainted only with modern English.

The text and the introduction which preceded it were approved as a thesis for the degree of M.A. in the University of London in December, 1914.

I wish to express here my most sincere thanks to the Master and Fellows of Corpus Christi College, Cambridge, for their kind permission to transcribe the Manuscript; and to the Librarian, Mr. G. Butler, and the former Librarian, Mr. C. Moule, for the ready assistance which they gave me. I also wish to thank Miss A. C. Paues of Newnham College, and Miss K. S. Block and Miss H. M. R. Murray of the Royal Holloway College, for their warm interest in my work and for much kind criticism and help in the course of it.

M. J. Powell.

Royal Holloway College.
1915.

CONTENTS

PAGE

PREFACE v

INTRODUCTION—

SECTION

I The Manuscript ix

II The Provenance of the Manuscript . . . xvi

III Knowledge of the Manuscript xxi

IV The Latin Text xxviii

V The English Text xxxiv

VI The Origin and Purpose of the Translation . . liii

VII The Translation compared with its Contemporaries . lxvii

VIII Language lxxvi

BIBLIOGRAPHY xciii

TEXT—

Romans 1

I. Corinthians 51

II. Corinthians 101

Galatians 134

Ephesians 151

Philippians 167

Colossians 179

Laodiceans 190

I. Thessalonians 192

II. Thessalonians 202

I. Timothy 208

II. Timothy 221

Titus 230

Philemon 236

Hebrews 239

LIST OF WORDS 275

INTRODUCTION

Section I. *The Manuscript.*

The MS. Parker 32 (old numberings T. J. 241, and P. 6) in the Library of Corpus Christi College, Cambridge, consists of 208 folios of vellum, $13\frac{1}{10}$ inches by $9\frac{4}{5}$ inches. It is written in double columns of 42 to 56 lines. There are two blank folios at the beginning, and six at the end (not included in the numbering). The margins have been cut, as is proved by mutilated drawings, initial letters, and marginal notes. The upper margin is from $\frac{5}{10}$ to $\frac{7}{10}$ of an inch wide; the outside margin from $1\frac{3}{10}$ to 2 inches wide; the lower margin from $1\frac{2}{5}$ inches to 2 inches wide; the space between the columns is usually half an inch. The inside margin is about 1 or $1\frac{1}{5}$ inches wide, but has been taken up in the binding.

The MS. contains :—

(1) *fol.* 1, *a. A Gloss and Commentary upon St. Mark's Gospel*, in English, with the Latin Vulgate text given as well. The plan is to give a passage of the Latin text, then to translate it into English, and lastly to add a Commentary on the passage. It begins with a prologue: "Seynte Marke ewangeliste þe chosene of god," etc.; the text begins: "Inicium ewangelij iesu christi filij dei," etc.; the translation begins: "þe bigynnynge of þe gospel of iesu crist god son," etc.; the commentary begins: "Matthew seys þe gospel of þe son of dauid," etc. At the top is a sketch of a lion in black and red, partly cut off.

fol. 8, *b.* In the left margin is written : beati qui audiunt verbum dei et custodiunt illud," and below " Nicolas Lenakars scripsit," in a hand of the 15th century (Dr. M. James).[1]

fol. 54, *a.* At the heading of Chap. XVI there is drawn in the left margin a sketch in black and red of Christ with the banner of the Resurrection stepping out of the tomb; beneath is written in red : " Here is expownyng of þe gospel on Asturday."

fol. 56, *a.* A sketch in red and black of the Ascension, the eleven apostles and the Virgin in the centre; above is written : " Here is þo expownyng of þe gospel of þe Ascenciown of howre lord iesu crist."

fol. 56, *b.* " Here endis þe glose of marke þee ewangelist in Englissche tunge Thankyde be God Amen." Below is a sketch in black and red of Christ enthroned.

Throughout this Commentary on St. Mark are marginal references to Bede, Jerome, and Augustine, names only, underlined in red, or surrounded by a red line.

(2) *fol.* 57, *a. A gloss and commentary upon St. Luke's Gospel*, similar to that upon St. Mark.

The Prologue begins : " þof it be wryten þat dyuers has wryten þo gospelys," etc. The text begins : " Fuit in diebus herodis regis," etc., and the translation begins : *per* was *in* þo dayes of herode kynge," etc.

The initial þ- in red, gold, and black, extends down the left margin the whole length of the page. Below is a sketch in black and red of a winged ox, with the inscription : " Here is þo bigynnyng of Seynt Lucus Gospelus expownyng."

fol. 59, *a.* Sketch in the lower margin in red, black, and gold, of the Annunciation, with the rubric : " Here is þe expownyng of þe gospel of þe Anunciaciown of howre laydi."

[1] *A Descriptive Catalogue of the Manuscripts in the Library of Corpus Christi College, Cambridge*, Part I. p. 64.

fol. 60, *b.* Sketch in the left margin in black and red of the Visitation, partly cut away, with the rubric, "[Her] is þe metyng [of M]ari *and* of Elisa[beth]."

fol. 63, *b.* Sketch of an angel in the lower margin, showing upper part of body only, with the inscription: "Gloria *in* excelsis." Beside it is a sketch in red and black of "Twey schep*er*dus" and two sheep, with the inscription: "Here is þe expownyng of þe gospel of howre laydi on Mydwyntur day."

fol. 64. *a.* Sketch in red and black of the Nativity, in the lower margin.

fol. 64. *b.* Sketch of the Presentation, in lower margin, red and black. The names "Jesus" and "Symeon" are given, and there is a rubric: "Here is þe expowny*n*g of þe gospel on kondulmas day."

fol. 78, *b.* Bust of Christ in black and red in the left margin.

fol. 85, *b.* Sketch in the lower margin in black and red of Mary Magdalene holding a casket, with the inscription: "Here is þo expownyng of þe gospel of Mari Mawdelene." Partly cut away.

fol. 102, *b.* In the left margin in black and red, a sketch of the Assumption, the Virgin in a vesica carried by four angels, with the inscription: "Here is þo expownyng of þe gospel of þo asumpciown of howre laydi."

fol. 104, *b.* On the upper margin, in red: "Fro men be þo power of þe fend *and* not of god."

fol. 106, *a.* In the left margin sketch of the Virgin and Child with the rubric: "Here is þo expownyng of howre laydi gospel red eche day of hyr."

fol. 107, *b.* In lower margin in black: "*and* neuer*þ*eles þey dwelle i*n* contynuaunce of þeyre synns."

fol. 154, *b.* The end of the Commentary upon St. Luke.

At the end of the text is written in red: "Amen god be worschipped and for þo luf of god pray for þoo drawer *and* alsso for þo wryter." The rest of the page is left blank.

These Commentaries upon the Gospels of St. Mark and St. Luke, together with another upon the Gospel of St. Matthew, form a group mentioned by Forshall and Madden in their preface.[1] The Commentary upon St. Matthew is found in two MSS., Univ. Lib. Camb. Ii. 2. 12, and Brit. Mus. Egerton 842, that upon St. Mark and St. Luke in MS. Parker 32, CCCC.[2] According to Forshall and Madden, these Commentaries are written in the Northern Dialect of the middle of the fourteenth century by an unknown author, not Wyclif. They are different in character from the translation of the Pauline Epistles which follows in MS. Parker 32, having prologues and a Commentary compiled chiefly from the writings of Origen, Augustine, Jerome, Hilary, Ambrose, Isidore, Gregory, Maximus, Rufus, Leo, and Bede.[3] As in MS. Parker 32. the handwriting changes at the beginning of the translation of the Pauline Epistles,[4] it would seem probable that the two parts of the MS. had originally no connection, and were merely bound together at a comparatively late date. The occurrence of the name *Nicolas Lenakars* in both parts of the MS., once on fol. 8, b,[5] and once on fol. 166, b,[6] does not disprove this. The name was probably copied on fol. 166, b, from fol. 8, b, and all that can be assumed from it is that the two parts of the MS. were bound in one cover some time before the late fifteenth or early sixteenth century when the scribble on fol. 166, b, was made.

Against the theory that the two parts of the MS. were originally separate it must be mentioned that the character of the illuminations remains the same throughout until fol. 203, a,[7] that the quality of the vellum, and the arrangement and size of the columns, are unchanged. The question therefore cannot be definitely decided.

(3) *The Pauline Epistles*, Latin Vulgate text with an English translation and a few short glosses and alternative renderings. The length of the alternating passages in Latin and English

[1] *Wycl. Bible*, Preface, § 18, p. ix.
[2] *Ib.*, p. x. note h.
[3] *Ib.*, p. x. note i.
[4] See *infra*, p. xiv.
[5] See p. x.
[6] See p. xiii.
[7] See pp. xv.–xvi.

varies considerably, from part of a verse to a whole chapter, the passages becoming gradually longer towards the end of the work.[1] The Latin Epistle to the Laodiceans is included but not translated.[2]

fol. 155, *a.* The Epistle to the Romans, beginning:—"Paulus seruus iesu christi," etc., and the translation beginning: "Poule seruaunt of iesu crist," etc. In the upper margin has been some decoration, which has been almost entirely cut away.

fol. 165, *b.* The First Epistle to the Corinthians.

fol. 166, *b.* In the left margin is scribbled: "Nicolas Lenakars" and six other illegible words, in a later and much smaller hand than that on fol. 8, b.

fol. 167, *a.* In the lower margin are scribbled three illegible words.

fol. 169, *b.* Sketch of a woman's head in red, in left margin.

fol. 171, *b.* Sketch in red of a chalice, surrounded by a red line, in the left margin.

fol. 172, *a.* Sketch in red and black in the right margin of a chalice and host, surrounded by a pattern.

fol. 174, *a.* Sketch of a woman's head in the right margin.

fol. 176, *a.* The Second Epistle to the Corinthians.

fol. 177, *b.* A hand and forearm sketched in red in the lower margin.

fol. 178, *b.* Sketch of *a pokoc* in red and black.

fol. 182, *b.* The Epistle to the Galatians.

fol. 185, *b.* The Epistle to the Ephesians.

fol. 188, *a.* Busts of a man and a woman in red surrounded by a black line, in right margin.

fol. 188, *b.* The Epistle to the Philippians.

fol. 191, *a.* The Epistle to the Colossians.

fol. 193, *a.* The Latin Epistle to the Laodiceans, with a blank space left for the translation, in which is scribbled: *Henry Walker owithe;* below: *Henrye . . . Henry Walker owyth*

[1] See *Section VI.*

[2] See *Section IV.*

thys book God mak hym a good man amen. Below are the letters: *a, b, c, d, e, þ, f.* A late hand.

The First Epistle to the Thessalonians.

fol. 195, *a.* The Second Epistle to the Thessalonians.
fol. 196, *a.* The First Epistle to Timothy.
fol. 196, *b.* Bust of a woman sketched in the right margin.
fol. 197, *a.* Two Busts sketched in the left margin, and an episcopal staff.
fol. 198, *b.* The Second Epistle to Timothy.
fol. 200, *b.* The Epistle to Titus. In the left margin a sketch of the bust of a bishop, in black and red.
fol. 201, *a.* The Epistle to Philemon.
fol. 202, *b.* The Epistle to the Hebrews.
fol. 208, *b.* The end of the Epistle to the Hebrews.

The handwriting throughout is of the fifteenth century[1]; according to Dr. Montague James the Commentaries on St. Mark and St. Luke are in one or two hands, and the Pauline Epistles in another hand.

In a few places the scribe has written the name *Ambrose*, and once the name *Augustine*, in the margin opposite a gloss, as though to indicate the source of the gloss, or to suggest another explanation of a difficult passage.[2]

Throughout the MS. another and later hand has scribbled the letter *a* frequently, and the letter *c* occasionally, in the margins; these letters probably mark off the beginning and end of the lessons read in Church.

The initial letters are roughly drawn in red and black; occa-

[1] Dr. Montague James: *The Sources of Archbishop Parker's Collection of MSS. at Corpus Christi College, Cambridge*, p. 20 (Cambridge Antiquarian Society, No. XXXII. 1899), but the same authority assigns the handwriting of this MS. to the fourteenth century in his *Descriptive Catalogue of the Manuscripts in the Library of Corpus Christi College, Cambridge*, Part I. p. 64.

[2] See *Section V.* 3 h.

sionally some gold is used, and the last nine initials in the Epistle to the Hebrews are in red and purple.

Paragraph marks in red are placed between the Latin and English sections, except at the beginning of chapters in the Latin text; they are also placed at the beginning of many sentences. Capital letters in the text, other than at the beginning of a chapter in Latin, are often in red and black.

Throughout the Commentary on St. Mark, the name *Mark* is usually written in red at the top of each page, but in the Commentary on St. Luke the name *Luke* is only very rarely written, in small black letters. Throughout the Pauline Epistles the Latin title of the Epistle is usually written in the upper margin, the syllables being made to extend right across the two pages when the MS. is open. The letters are in black and red, and each syllable is surrounded by a red line. Towards the end, however, it is more usual for the whole name to be written on each page in red and black, often surrounded by a red line.

In the Pauline Epistles the first and last line, or the first two and the last two lines, of the Latin passages are underlined in red, the intermediate lines being underlined in black. This system is abandoned after the end of fol. 178, b (2 Cor. vi. 4), and thenceforward the Latin text is not underlined in the MS.[1]

In the English text only alternative readings, explanatory glosses, and words inserted for the sake of lucidity, are underlined, in black.

In the two Commentaries, only the English translation of the Gospel text is underlined, in black.

In the Pauline Epistles the numbering of the chapters is given in the margin, the numbers generally being written once in red and once in black and both surrounded by a line. On and after fol. 203, a, however, the numbering is merely written once, in black with a red line drawn through, and no surrounding line.

As changes in the numbering of chapters, the colour of the

[1] Except that the first and last lines of the Latin passages on and after fol. 203, a (Heb. v.) are underlined in red.

initials, and the method of underlining all coincide at the beginning of fol. 203, a, it would seem probable that a new illuminator finished off the MS.; the handwriting and the character of the translation remain the same.

In this edition the Latin passages and the glosses to the English version which are underlined in the MS. are printed in italics, with the expanded contractions in Roman type; the English text is printed in Roman type with the contractions in italics. The numbering of chapters and verses is that of the Vulgate, but occasionally the order of words in the English version prevents exact correspondence. The numbering of chapters in the MS. is not always quite in agreement with the Vulgate. All variations from the MS. are recorded in the footnotes, except that the frequent miswriting of *þ* for *y*, and *y* for *þ*, is corrected without comment. In the MS. two marks of punctuation are used, viz. the full stop and the inverted semi-colon; these are reproduced exactly in this edition, except that the usual semi-colon is used instead of the latter.

Section II. *The Provenance of the MS.*

MS. Parker 32 forms part of the great Collection of MSS. bequeathed to Corpus Christi College, Cambridge, by Archbishop Parker in the sixteenth century. The most interesting piece of evidence as to its history before it came into Parker's possession is afforded by a letter preserved in the same collection, and numbered 302 (p. 831) in MS. 114, B. The letter runs :—

My moste humble dutie consydered towarde youre Grace : it maye please youre Honoure to vnderstande, that as it greatly delyghted me to heare of youre Graces prosperous returne into thys contrye, whyche (I doubte not) shalle be greatly bothe vnto the glorye of god and vnto the profytt of his people, so lykwyse it not a lytle greued me, that hytherto thorowe certeyne infirmities and diseases, wherwythe I haue bene troubled more than thys hallfe yeare at certeyne tymes, vnto the greate loss of my tyme and hyndrauns of my studies, I coulde not attende vpon youre Grace

accordyng to my dutie. But to declare in the mean season my seruiseable and faythefulle hearte towarde yourre Honoure, I send vnto youre Grace an olde monument worthy to be preserved and embrased for the antiquities sake, namely an exposition vpon the Gospelles of S. Marcke, and of S. Luke, wythe alle the Epistles of S. Paule bothe in Latin and Englyshe: wher-vnto my wyffe youre Graces daly Oratrix hathe added hyr poore present, that is a couple of fatte capons, and syx chykyns, bothe of vs moste entierly wyshyng from God vnto yowre Grace, continualle healthe and prosperous felicitee, wythe dayly encrease of honowre. From yowre Graces Metropoliticalle churche at Cantorburye this present Wednysdaye.

Yowre Graces moste humble
Tho. Becon.

This letter can scarcely refer to any other MS. than Parker 32, which corresponds exactly to this description. The letter is not included in the volume of Parker's *Correspondence* published by the Parker Society,[1] but it is printed, with modernised spelling, in the biographical notice of Becon by John Ayre prefixed to the Parker Society's edition of Becon's *Early Works*,[2] apparently to show the friendly relations subsisting between Becon and the Archbishop.

The letter is undated, except for "this present Wednysdaye," but its date can be limited to within a few years.

As Parker is addressed in it as *youre Grace* it must have been written during his archiepiscopate, *i.e.* between 1559, when he was consecrated, and 1575, when he died. But the date can be limited more closely than this, for the letter is dated from Canterbury by Thomas Becon. This Thomas Becon was a well-known divine, preacher, and author, at that time. He was born in 1511/12 in East Anglia, and educated at Cambridge, where he probably imbibed the strong opinions in favour of the Reformation which caused his later career to be full of vicissitudes. In 1542/3 he was made to recant his doctrine, and burn his books at Paul's Cross, but at the accession of Edward VI he was made rector of St. Stephen's, Walbrook, chaplain to Archbishop

[1] *The Correspondence of Matthew Parker, D.D., 1535–1575*, edited by J. Bruce and T. T. Perowne for the Parker Society, Cambridge, 1853.

[2] *The Early Works of Thomas Becon*, edited by the Rev. John Ayre for the Parker Society, Cambridge, 1843.

Cranmer and to the Protector Somerset, and one of the Six Preachers of Canterbury Cathedral. During Mary's reign he was imprisoned for a while in the Tower, and then spent some years in exile, but on Elizabeth's accession he returned to England, was reinstated in his former offices, and presented with some new benefices. From the year 1564 onwards his works are dated from Canterbury, where he chiefly lived during the last years of his life, until his death in 1567.[1] He was the author of a number of religious works,[2] the best known of which was *A new Postil, conteinyng most godly and learned sermons vpon all the Sonday Gospelles* (London 1567).

Thus the date of the letter to Parker may be limited to the period 1559–1567. Moreover, the letter refers to Parker's "prosperous returne into thys contrye." As it does not appear from the accounts of Parker's life[3] that he was ever out of England between 1559 and 1567, "thys contrye" must mean the county of Kent or the neighbourhood of Canterbury. Between his consecration at Lambeth in 1559 and Becon's death in 1567, Parker made several visits to Canterbury and to his diocese. His first metropolitical visitation took place in September, 1560, according to his biographer, John Strype,[4] but this can scarcely have been the occasion, since Becon speaks of Parker's "returne." Other visits mentioned by Strype took place at Midsummer, 1563,[5] and in May 1565.[6] During the latter visitation the Archbishop gave three great feasts: one, at Whitsuntide, lasted for three days, Whitsunday, Monday, and Tuesday; the second was on Trinity Sunday, and the third on July 23, "in assize time." The gift of capons and chickens may possibly be connected with these feasts, and in any case one of these

[1] John Ayre, *Early Works*, p. xiii. (where another conjectural date, 1570, is also mentioned). *Dictionary of National Biography*, sub. nom. Becon, Thomas.

[2] See *Brit. Mus. Catalogue of Printed Books*, sub. nom. Becon, Thomas.

[3] John Strype, *The Life and Acts of Matthew Parker*, Oxford, 1821. *Dict. Nat. Biog.*, sub. nom. Parker, Matthew.

[4] Strype, Book II. chap. 2. [5] *Ib.*, Book II. chap. 13.

[6] *Ib.*, Book III. chap. 2.

two visits was probably the occasion of Becon's letter and manuscript gift.

The next step would be to trace the manner in which the MS. came into Becon's possession, but there is no evidence on this matter. Parker was well known to be a collector of MSS., and in letters he requests his bishops and clergy to send him MSS. which they may find in Cathedral or Parochial Libraries. For instance, when the Bishop of Salisbury was in London, in 1568, Parker "took that opportunity to pray him to search narrowly the library of his Cathedral . . . and as he went his visitation . . . to make diligent inquiry for such ancient books"; accordingly the Bishop sent "one book written in the Saxon tongue . . . of a reasonable bigness." [1]

There is no evidence that Becon obtained MS. Parker 32 from the Cathedral Library at Canterbury; on the contrary it seems to have been, at any rate for part of its existence, in private hands. One of these owners was named Henry Walker, for he has scribbled his name in a blank space on fol. 193, a, and the phrase: "Henry Walker owyth thys book." [2] The handwriting is a late one of the fifteenth century.

Another owner was probably the Nicolas Lenakars who wrote his name in a large clear hand of the fifteenth century on fol. 8, b.[2] An attempt has been made to trace this Nicholas Lenakars, but though the name Lenakers, Lynacur, or Lynacre, is fairly common in Derbyshire, Staffordshire, and Kent in the fourteenth, fifteenth, and sixteenth centuries, no Nicholas of the name has been found before the latter part of the sixteenth century.

The following five occurrences of the name have been noted:—

(i) *Nicholas Lynacers* was Vicar of Chebsey in Staffordshire in the sixteenth century, and died before July 25, 1571, when letters of Administration were granted to William Mosse and John Mote for use of Alice, John, and Thomas Lynacers, fil. min.[3] No papers relating to this are extant. The Parish

[1] Strype, Book III. chap. 19.
[2] See *Section I.*
[3] *Lichfield Registry*, Chebsey, fol. 145.

Registers of Chebsey before the year 1712 are lost, so that no further information from that quarter is obtainable.

It is impossible that this should be the man whose name is written in the MS., because of the early date of the handwriting.

(ii) There was a well-defined family of *Lynacur*, of Brampton and Linacre in Derbyshire; the conjectural pedigree of this family is given by Yeatman [1] from Hugo de Linacre, who died before 1223, to James, who married Agnes Bagshaw at the end of the sixteenth century; but the name Nicholas does not occur in it. The pedigree of the same family is also given, with variations in Jowitt's *Reliquary*, IX. 29, in Vincent's *Derbyshire Pedigrees*, and in *Harl. Soc.* XXXIX. p. 837. The last continues the pedigree for four generations more, from a brother of the James Linacre of Linacre mentioned above. The family appears to have become extinct in the seventeenth century.

(iii) The will of *Thomas Lynacre* Doctor of Physic, was proved in 1525,[2] but it does not give the names of any of his ancestors, only of his brothers and sisters, and none of the former was named Nicholas.

(iv) There is a family of *Linacre* of Chorley, Staffordshire, whose pedigree during part of the sixteenth and seventeenth centuries is given in *Harl. Soc.* LXIII. p. 157, and *Will. Salt Soc.* V, p. 203. This family was certainly connected with the Linacres of Linacre, for this note occurs in MS. Harl. 1439 [3] :—

"This Thomas Linacre of Chorley, in the county of Staff., was descended from Linacre of Linacre in Derbishire as appeareth by divers evidences and wrightings shewed unto me Ri. St. George, Norroy Kinge of Armes, at Litchfield, in my visitation of Staffordshire, a° 1614."

Nicholas Lynacers, Vicar of Chebsey in the same county, may also have been a connection of the Linacres of Chorley.

(v) Lastly, in the Chamberlain's Accounts of the City of

[1] Yeatman, Sitwell, and Foljambe: *Feudal History of the County of Derby*, p. 26.

[2] MS. *Bodfield* 36, Somerset House.

[3] Quoted in *Will. Salt Soc.*, V. p. 203, note.

Canterbury[1] there are entries of Freemen of the same name, notably of *Robert Lyneaker*, yeoman, who married Joan, daughter of John Fowle, in 1549.

Since the English Version of the epistles contained in the MS. Parker 32 is certainly of Northern origin, judging from the forms of the language,[2] and since it was in the possession of Thomas Becon in Kent in the sixteenth century, it was thought possible that the migration of this translation from the North Midlands to Canterbury might have been explained by some connection with the Lynacre family. But there is no evidence to connect the Lynacres of Derbyshire and Staffordshire with those of Kent, or with Thomas Lynacre the Doctor of Physic, who possessed lands in Kent; nor has the identity of the Nicholas Lenakars who wrote his name in the MS. been discovered. Becon was in Derbyshire soon after his recantation in 1542/3, and from there he went to Staffordshire, where he remained for more than a year.[3] It may have been at this time that he obtained the MS. from a representative of one of the Lynacre families (i), (ii), or (iv) mentioned above.

Section III. *Knowledge of the Manuscript.*

Knowledge of the existence of the early English translation of parts of the New Testament contained in MS. Parker 32 seems first to be found among historians of the English Bible in the first half of the eighteenth century. In 1731 the *New Testament translated by John Wiclif* was edited by John Lewis, with an introductory account of the several early English translations of the Bible. This Introduction was afterwards republished as a separate work[4] in 1739 and 1818, and in all three there is the same mention of the MS. Parker 32.

[1] See J. M. Cowper: *The Roll of the Freemen of Canterbury, 1392–1800* (1903).

[2] See *Section VIII.*

[3] *Dict. Nat. Biog.*, sub. nom. Becon, Thomas.

[4] Under the title: *History of the Translations of the Holy Bible into English.*

In the course of his account,[1] Lewis remarks :—

"In the MS. Library of Bennet College [*i. e.* Corpus Christi College] in Cambridge is a gloss (P. VI.) in the English spoken after the Conquest, on the following Books of the New Testament, viz. the Gospels of St. Mark and St. Luke, and the Epistles to the Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians, Timothy, Titus, Philemon, and Hebrews, among which is inserted, betwixt the Epistles to the Colossians and Thessalonians, the Apocryphal Epistle to the Laodiceans. Of this translation I hope it will not be reckoned impertinent to subjoin the following specimen sent me by Dr. Waterland :—

"Mark i. 7. And He prechyde sayande, a stalworther thane I schal come eftar me, of whom I am not worthi dǿwnfallande, or knelande, to louse the thwonge of his Chawcers.

"Mark vi. 22. When the Doghtyr of that Herodias was in comyn and had tombylde and pleside to Herowde, and also to the sittande at mete, the kynge says to the wenche.

"Mark xii. 1. A man made a vynere, and he made aboute a hegge, and grofe a lake and byggede a tower.

"Mark xii. 38. Bese ware of the scrybes whylke will go in stolis and be haylsede in the market and for to sit in synagogis in the fyrste chayers.

"Luke ii. 7. And layde hym in a cratche: for to hym was no place in the dyversory.

"As for the Gloss or Comment that accompanies this version, it is very like that of Hampole's on the Psalter. In it are no Reflections on the Friars and Popish Prelates, as is usual in Dr. Wiclif's writings, only the gloss is much more in the allegorical mystical way than in the literal one. These translations seem to have been made some time before the flourishing of the famous Dr. Wiclif. . . . They seem not to have been published, but made only for the translator's own use."

Lewis, who apparently never saw the MS. himself, does not perceive that it contains two different works,[2] namely (1) the Gospels of St. Mark and St. Luke in Latin, with translation and commentary, and (2) the Pauline Epistles with translation and no commentary, the alternative renderings and occasional explanations not being worthy of that name. It is true that there are no reflections in either part on "the Friars and Popish Prelates," but the remark that "the gloss . . . is very like Hampole's on the Psalter" is only applicable to that on the two gospels; this may be said to resemble Hampole's in that it is not original,

[1] *e.g.* 2nd ed., 1739, pp. 16–17.

[2] See *Section I.*

being founded on the writings of the Fathers as Hampole's is on Peter Lombard's commentary for the most part,[1] and that its plan is to give first the Latin text, then the English translation, and lastly the Commentary. The Pauline Epistles and their translation differ from Hampole's work in containing no commentary, and in admitting alternative readings and a few explanations into the text. The opinion that the gloss is more allegorical and mystical than literal applies to the commentary on the two Gospels, not to the few explanations and additions to be found in the text of the Pauline Epistles.

Lewis' information was supplied to him by his friend Dr. Waterland, Master of Magdalene College, Cambridge, who had seen the MS. and transcribed from it the specimens printed by Lewis. Waterland says in a letter to Lewis, dated July 13, 1729[2]:—

"I just dipped into one [Testament] at Bene't, or part of one, (P. VI.), which is quite another version, and older than any I had before seen. Upon a transient view, I judge of the age only by the participles running in *-ande* instead of *-ing* . . . which is a mark of age above anything I have yet seen of Wickliff's, and goes up a century, perhaps higher, or half a century at least.

Obviously Dr. Waterland was misled as to the age of the version by the apparent archaism of this North-Midland inflexional ending.

In another letter[3] Dr. Waterland gives the more detailed description of the MS. that Lewis reproduced in his book. The idea that "this gloss is very like that of Hampole's upon the Psalms" was originally Waterland's, who wrote:—

"The text is first produced in Latin, a paragraph or more at a time, then follows the same in English, and after that a short comment. And the comment is much more in the allegorical mystical way, than in the literal."

---

[1] H. Middendorff: *Studien über Richard Rolle von Hampole*, Magdeburg, 1888.

[2] Dr. Daniel Waterland: *Works*, Vol. X., Letter No. XVII. p. 290 (Oxford, 1823).

[3] *Ib.*, No. XVIII. p. 295 *f.*

He also gives the versions of the Magnificat contained in Benne't, P. VI. and in the end of Hampole's Psalter, in order that Lewis may perceive the similarity in language and translation. Besides the opinions reproduced by Lewis, Dr. Waterland states :—

"The language, I conceive, is older than Wickliffe's time, and comes nearer to Hampole's. I judge the version and comment (or gloss) to be of 1340 or 1350."

Lewis' notice of the MS. and its contents caused it to be mentioned by a few historians of the English Bible before the appearance of the present standard edition of the Wycliffite Bible.[1]

In 1810 Baber, in his *Historical Account of the Saxon and English Versions of the Scriptures previous to the opening of the Fifteenth Century*,[2] refers to Lewis' mention of the MS. Baber had not seen the MS. himself, he does not give its number, like Lewis he confuses Commentary and Translation, and he gives a very inaccurate description of its contents. He says :—

"We have parts of the Gospels of St. Mark and St. Luke, and of the Epistles to the Romans, Corinthians, etc. These translations are for the most part accompanied with a comment."

He then repeats the specimen verses given by Lewis, but differs from him slightly in thinking that the translators of such works made them, not for their own use, but for that of their respective congregations.

Baber was followed by Bagster [3] in 1841, who again refers to Lewis, and gives the same extracts from the MS. He adds :

"From the existence of a gloss comprehending so very large a portion of the New Testament, I think it probable that the whole of this division

[1] Forshall and Madden : *The Holy Bible . . . in the Earliest English Versions*, etc., 1850.

[2] Prefixed to his edition of *The New Testament translated . . . by John Wiclif*, London, 1810.

[3] *The English Hexapla*, London, 1841.

of the Scriptures was about that period thus rendered into English; this MS. may in fact be a portion of such a work."

He gives no proof in support of this view. He combines the opinions of Lewis and Baber as to the motive for the translation; he says :—

"This work was probably executed for private edification rather than for public circulation, by some priest seeking (as Mr. Baber conjectures) to instruct those over whom he is set."

He quotes Lewis' remark that the Comment resembles Hampole's, but does not consider that it is the actual work of Hampole :—

"I know of no data upon which to ascribe this work to Hampole, except that which may be supposed to be deduced from similarity of style, and this is very far from a sure criterion."

The mention of the existence of MS. Parker 32 and its contents, in the Preface to Forshall and Madden's edition of the Wycliffite Bible,[1] has led to some rather more scholarly notices of it since the year 1850. There it is recognised that the Gospel Commentaries which form the first part of the MS. are part of a work different from the bi-lingual version of the Pauline Epistles. The commentaries are said[2] to be by an unknown author, not Wyclif, who wrote in "the northern dialect in the middle of the fourteenth century." The other MSS. in which they are preserved are mentioned.[3] The version of the Pauline Epistles is correctly described, and in a note the English version of Rom. i. 1–10 is given. It is assigned to the latter half of the fourteenth century, so the editors evidently thought it slightly later than the Gospel Commentaries.

The next account of the MS., however, given by Dr. Stoughton in his book, *Our English Bible*,[4] in 1878, makes no advance.

[1] *Wycl. Bible*, Preface, § 23, p. xiii.
[2] *Ib.*, § 18, pp. ix.–x.
[3] *Ib.*, p. x. note h.
[4] John Stoughton, D.D.: *Our English Bible*, p. 47, London, 1878.

He writes :—

"It is described in the [Nasmith] catalogue as written in the fifteenth century, but Lewis thought it belonged to an earlier period. Influenced by him, I once thought so too, and that after a personal inspection of the MS.; but now I am inclined to regard it as of later date. It has been remarked that the Comments contain no reflections on the Friars, a circumstance which contributed to raise a suspicion that the Comments were written before Wycliffe's time; but I think it is more probable that this work belongs to the fifteenth century, and represents a version used by a circle distinct from that of Wycliffe and his followers. Lewis remarks, the work 'seems not to have been published, but made only for the translator's own use'—a supposition which, if correct, would strengthen my inference."

In a note he adds :—

"Forshall and Madden refer to the MS. . . . as containing St. Matthew. This is a mistake; the MS. seems to present a version different from the one which they describe."

This is a very unsatisfactory account, and contains more than one unsupported assertion. For instance, Dr. Stoughton gives no reason for his change of opinion about the MSS., and it is evident that he makes no distinction between the date of the MS. itself and that of the work contained in it.

Again, he brings no evidence in support of his view that the translation belongs to the fifteenth century, and was intended for a non-Wycliffite circle. Although the complete Wycliffite versions were well known and widely read, it is, of course, conceivable that "a circle distinct from that of Wycliffe and his followers" in the fifteenth century would prefer not to use a Wycliffite translation of the Bible, and would therefore produce one of its own. But more evidence than the mere possibility of the existence of such non-Wycliffite versions in the fifteenth century is required, and an examination of the MS. shows that Dr. Stoughton's theory as to the date and purpose of the translation is not only unsupported but untenable.

In the first place the language in which this translation is written is clearly that of the latter part of the fourteenth and not that of the fifteenth century.[1]

[1] See *Section VIII.*

Secondly, the opinion that the version was intended for use by a "circle" of readers is not borne out by the nature of the translation.[1]

Thirdly, the theory presupposes a definitely anti-Wycliffite bias in the translation, which might be expected to have left traces in the work, especially in the glosses and comments; but none are discernible.[2]

Lastly, the fact that there is only one extant copy of this translation goes against rather than in favour of this theory, though Dr. Stoughton thinks that his inference that the work was intended to be used by a circle is strengthened by Lewis' opinion that it was meant for the translator's own use. This appears illogical, but he seems to be contrasting this single copy, used by the translator himself among a small circle, with the many MSS. of the Wycliffite versions, made by several collaboraters, and used by a very large number of readers all over the country.

Further, Dr. Stoughton's account is unsatisfactory because he has misunderstood Forshall and Madden's description of the MS., which is perfectly correct as far as it goes. The two distinct works contained in the MS.[3]—the commentaries on St. Mark and St. Luke, and the translation of the Pauline Epistles—are mentioned in two different paragraphs, it is true, but there is no mistake, and it is clearly stated that the Commentary on St. Matthew, which is associated with the other two Gospel Commentaries in some MSS.,[4] is not contained in MS. Parker 32.

Since 1878 several historians of the Bible in English have mentioned the existence of the versions contained in MS. Parker 32, without contributing anything to our knowledge of these early renderings, although they usually express a sense of their importance. Thus Mombert[5]: "The work itself is the most important in the field of English Translation down to that

[1] See *Sections VI* and *VII*.
[2] See *Section VI*.
[3] See *Section I*.
[4] See *Section VI*.
[5] Mombert, J. T.: *The English Versions of the Bible*, London, 1907 (new edition).

period"; and Moulton[1]: "Interesting and valuable monuments of learning and private zeal." Others who mention this translation of the Pauline Epistles are Edgar[2] and Lechler[3]; the latter follows the preface of the Forshall and Madden edition of the Wycliffite Bible; he sees in the fact "that the full Latin text always stands first . . . a clear proof that the work could not have been prepared for the people, but rather for the less educated class of priests."

Finally, pre-Wycliffite translations of the Bible have been investigated by Miss A. C. Paues, who mentions in passing that contained in the Parker MS. 32 in her *Fourteenth Century English Biblical Version*[4] (Introd. pp. xxvii. and xxviii. edn. of 1904). Miss Paues classes it with other Northern versions of parts of the New Testament[5] that were all probably made before the earlier Wycliffite version, and considers that it was of orthodox origin.

Section IV. *The Latin Text.*

The Latin text of the Vulgate contained in MS. Parker 32 is a fairly correct one, and is evidently based on a text of that English type which was reproduced extensively in English MSS. of the thirteenth century, but comparatively rarely in the fourteenth century. It has not been possible to find a MS. giving an exactly similar text. Throughout, the Latin words are spelt in the usual mediæval fashion; these spellings are of course retained in the text, and it has not been thought necessary to note them as text-variations. For the sake of comparison readings are given in some chapters chosen as specimens from the MS., showing how it varies from the *Codex Amiatinus*[6]

[1] Moulton, W. F.: *The History of the English Bible* (5th edition, revised and enlarged), London, 1911.

[2] Edgar, Andrew: *The Bibles of England*, London, 1889.

[3] Prof. Lechler: *John Wycliffe and his English Precursors* (translation by Prof. Lorimer, London, 1884).

[4] Cambridge, 1902 and 1904.

[5] See *Section VI.*

[6] Tischendorf, C.: *Novum Testamentum Amiatinum*, Lipsiæ, 1850.

(= A), which has been taken as a standard Vulgate text, and from the MS. Reg. I. B. XII (= W), which was chosen by Bishop Wordsworth and the Rev. H. J. White in their critical edition of the Vulgate New Testament [1] as a typical mediæval English Vulgate text.

Romans I.

	MS.	W.	A.
1	iesu christi	= MS.	christi iesu
8	uobis omnibus	omnibus uobis	= W
11	uobis gracie	= MS.	gratiae uobis
13	habeam in	= MS.	habeam et in
15	promptum	quod in me promptus sum	= MS.
,,	et uobis	= MS.	et in uobis
16	in salutem	= MS.	in salute
17	in fidem	= MS.	in fide
19	veritatem dei in	= MS.	veritatem in
20	et diuinitas	= MS.	ac diuinitas
,,	in immundiciam	in immundicia	in inmunditiam
24	corpora eorum	corpora sua	= W
25	mendacium	= MS.	mendatio
26	nam femine	nam et femine	= MS.
,,	naturalem usum	naturalem	= MS.
27	inuicem	= MS.	in invicem
28	sicut probauerunt	sicut non probauerunt	= W.
,,	illos deus	eos deus	= MS.
,,	in noticia	= MS.	in notitiam
,,	conueniunt	convenit	= MS.
29	homicido	homicidio	= W.
30	detractabiles	detractores	= W.
,,	elatos sibi placentes	elatos	= W.

Romans IV.

1	dicimus	dicemus	= W.
2	operibus	operibus legis	= MS.
3	scriptura dicit	dicit scriptura	= MS.
5	iusticiam secundum propositum gracie dei	= MS.	iusticiam
8	imputauit	imputabit	= W.
9	circumcisione tantum manet	= MS.	circumcisione
,,	fides abrahe	abrahe fides	= W.
10	sed prepucio	sed in prepucio	= W.
12	hijs	ijs	his

[1] *Novum Testamentum Latine*, Oxford, 1883.

	MS.	W.	A.
12	vestigia fidei que est in prepucio	= MS.	vestigia que est in prepucio fidei
16	graciam firma	= MS.	gratiam ut firma
„	est ex fide	ex fide est	= W.
„	est pater	pater est	= MS.
17	credidisti	= MS.	credidit
„	vocat ea	= MS.	vocat
18	dictum est ei	= MS.	dictum est
„	ut fieret pater	ut pater fieret	= MS.
„	sic erit semen tuum ut nomen sicud stelle celi et sicut arena que est in litore maris	sic erit semen tuum sicut stelle celi	sic erit semen tuum
19	infirmatus est in fide nec	= MS.	infirmatus fide
„	cum fere	cum iam fere	= MS.
„	esset an[n]orum	annorum esset	= W.
21	promisit deus	promisit	= W.
„	est facere	est et facere	= W.
23	illi ad iusticiam	= MS.	illi
„	non est autem scriptum	non autem scriptum est	= MS.
24	sed propter nos quibus et	sed et propter *etc*	= W.
„	suscitauit iesum christum dominum nostrum	suscitauit dominum nostrum iesum christum	suscitauit iesum dominum nostrum

Colossians II.

1	hijs	= MS.	his
2	agnicionem	= MS.	agnitione
4	sublimitate	= MS.	suptilitate
6	christum iesum	iesum christum	= MS.
7	abundantes in illo	= MS.	abundantes
8	secundum christum	secundum christi	= MS.
9	habitat	inhabitat	= W.
11	carnis sed	= MS.	carnis
14	decreti	= MS.	decretis
16	neomenee	neomenie	= W.
„	vmbra	vmbre	= MS.
20	elementis huius	= MS.	elementis
21	tetigeritis . . . gustaueritis . . . contrectaueritis	= MS.	tetigeris . . . gustaueris . . . contrectaueris
22	in interitum	in interitu	= W.
23	quidem racionem ad non	racionem quidem non ad	= W.

In ten chapters chosen at random from the MS., its Latin text is seen to differ from both the Codex Amiatinus and the MS. Reg. I. B. XII. eighty-two times; it is in agreement with the Codex Amiatinus and different from the MS. Reg. I. B. XII. forty-three times, and follows the MS. Reg. I. B. XII. against the Codex Amiatinus fifty-seven times. It is difficult, therefore, to place it in closer relationship with either of these two rather than the other, and it would appear to represent a later English type of text that in process of recopying had received numerous minor alterations. It is noticeable that the variants are seldom of any great moment, but consist for the most part of inversions of the order of words, omissions of words, changes in the tenses of verbs and the cases of nouns, and in the way of naming Christ.

There are a few more important divergences; in the specimen chapters given above there are three examples of these.

In Rom. i. 30 not only is the word *detractabiles* found as against the *detractores* of the other two versions, but the words *sibi placentes* are added to the text.

Again, in Col. ii. 4 the MS. reads *sublimitate* with W as against *suptilitate* in A, which involves a change of meaning as well as a change of word.

Again, in Rom. iv. 18 the words *et sicut arena que est in litore maris* are added to the text, and are not found in this place in the other Vulgate versions; they have probably been adopted from Gen. xxii. 17, where MS. Reg. I. B. XII. reads: *multiplicabo semen tuum sicut stellas celi et uelud arena que est in litore maris*, or from Heb. xi. 12, where the MS. itself reads: *tamquam sidera celi in multitudinem et sicut arena que est ad oram maris innumerabilis.*

These divergences are of a more serious character than the rest, and might provide clues to the original of this type of Vulgate text, but it has not been found possible to trace them.

The Epistle to the Laodiceans.

The spurious nature of the Epistle to the Laodiceans was recognised by Wyclif and by the author of the Later Wycliffite version, who omitted it from their translations. However, translations of it are found in ten of the later MSS. of the Later version,[1] together with a preface, which contains the following explanatory sentence :—

" But this pistil is not in comyn Latyn bookis, and therfor it was but late translated into Englisch tunge." [2]

This statement is not falsified by our MS., although it probably referred only to the two Wycliffite versions; for curiously enough, as has been noticed (*Section I.*), the Latin text of the Epistle is given, but the blank space left for the translation was never filled up, probably for the same reasons that led to its omission from the Earlier Wycliffite version and from some MSS. of the Later version.

It is remarkable that the Latin text of the Epistle to the Laodiceans contained in our MS. is not identical with that from which either of the translations printed by Forshall and Madden [3] was made, nor is it identical with the Latin text printed by Fabricius in *Codicis Apocryphi Novi Testamenti*, tom. ii., Hamburg, 1703 (quoted as *Fab.* in footnotes to the text), with which the MS. text has been collated. This becomes evident from the following table.

[1] These MSS. are given by Forshall and Madden, *Wycl. Bible*, Vol. I. pp. xxviii. and xxix. as: Bodl. Rawlinson C. 257; Harl. 6333; Emanuel Coll. Cambridge, 1. 4. 33 (omits the last sentence of the Prologue); Cardwell; Ashburnham, 2; Jesus Coll. Cambridge, Q. Δ. 6; Camb. Univ. Library, Gg. 6. 8; Harl. 1212; Magd. Coll. Camb. Pepys, 2073; Lambeth 369.

[2] *Wycl. Bible*, Vol. IV. p. 438.

[3] *Ib.*, pp. 438, 439. One version is printed from MS. Pepys 2073, the other from MS. Harl. 6333, with the eight other MSS. collated.

	Parker MS. 32.	*Fab.*	*L.V.*
v. 1	et deum . . . a mortuis	*omitted*	*omitted*
v. 2	domino iesu christo	domino + noster christo	the lord iesu crist to my god
v. 3	deo meo et christo iesu		
,,	quod permanentes estis in eo et perseuerantes in operibus eius	*omits* in eo	that ȝe be dwelling and lastying in hym
v. 4	neque destituant vos quorundam vaniloquia insinuancium seductorum ne uos auertant a ueritate euangelij quod a me predicitur		For neithir the veyn spekyng of summe vnwise men hath lettid ȝou, the whiche wolde turne . . . MS. Pepys 2073: Ne he vnordeynede vs of sum veyn speche feynynge that vs overturne *etc.*
v. 5	et nunc faciet deus ut qui sunt ex me ad profectum ueritatis euangelij dei servientes et facientes benignitatem eorum que sunt salutis vite eterne	. . . ex me perveniant ad perfectum	. . . to the profiȝt of truthe of the gospel God schal make disseruyng, and doyng benygnyte of werkis, and helthe of euerlasting lijf. MS. Pepys 2073: Also now schal God do hem leuynge, and doynge of blessidnesse of werkis, which heelthe of lyf is
v. 9	et ipse in uobis faciet misericordiam suam		and his mercy schal do in ȝou the same thing
v. 10	presencia mei	presentiam domini	presence of me
,,	timore dei	timore domini	dreede of god
,,	et erit vobis pax et vita in eternum	*omits* pax et	*does not translate* pax et
v. 12	sine retractu	sine peccato	without any withdrawyng
v. 13	et quod est dilectissimi gaudete in domino	domino + iesu christo	ioie ȝe in Crist MS. Pepys 2073: and that it is, derlyngis, ioie ȝe in Crist.

	Parker MS. 32.	*Fab.*	*L.V.*
v. 14	omnes sint	omnes sunt	be alle
v. 15	et que integra et uera sunt et pudica et iusta et amabilia et sancta	et que integra et uera et pudica et casta et iusta et amabilia sunt	hool and trewe and chaste and just and able to be loued
v. 18	in christo iesu	*omitted*	*omitted*
v. 20	et facite legi colocensibus hanc epistulam et colocensium uos legite	facite hanc epistolam legi Colossensibus et eam quæ est Colossensium vobis	and do ȝe that pistil of Colocensis to be red to ȝou.
	(*remainder as in text*)	(*remainder omitted*)	(*remainder omitted*)

In the text the verse-numbering of Fabricius is followed; two other printed Latin texts have been collated, and their variants recorded in the footnotes, viz. Stephanus Prætorius: *Epistola ad Laodicenses latine et germanice edita*, Hamburg, 1595 (quoted as *Steph. Præt.* in the footnotes), and Reineccius polyglot text (Leipzig, 1747), reprinted by K. W. Stein, in his *Kommentar zu dem Evangelium des Lucas, nebst einem Anhange über den Brief an die Laodiceer*, Halle, 1830 (quoted in the footnotes as *R. S.*). This text agrees with that of Fabricius, when not otherwise mentioned.

The great divergence of the MS. from these texts might provide a clue to the origin of all the Vulgate text contained in it, but it has not been found possible to identify it.

Section V. *The English Text.*

The merits of the English translation contained in this MS. are not very high; the author was evidently a man of great perseverance but not much ability, for his rendering is laborious and on the whole accurate, but very rough and pedestrian. He had no sense of style, of what he calls the "curyosyte and fayrhed of woordys" (I. Cor. i. 17), and was unable to

rid his English of the influence of the Latin original, for it abounds with Latin constructions and the order of words is frequently entirely foreign to English usage.[1] He takes but little trouble to avoid repetition of a word or phrase, and is apt to render a Latin word invariably by the same English expression, whatever the context. Thus he almost always renders *euangelium* by *ewangelye*, not by *gospel*, *iustus* by *riztwis*, and *gentes* by *þe folc*, not by *gentiles;* for *gloria* he has two translations, *ioye* and *glorye*. The rendering of Latin conjunctions was a recognised difficulty among translators, who are characterised by their different solutions of it. Thus the reviser of the Wycliffite Versions recommends that *autem* and *vero* be rendered by *forsothe, but*, or *and*, and *enim* by *forsothe, cause thus*, or *forwhi*.[2] The translators of the E.B.V. use other equivalents[3]; in the Catholic Epistles of MS. Douce. 250, *soply* and *forsope* are used almost exclusively for *autem* and *enim*, while in the Prologue and the other Epistles in MS. Selwyn Coll. 108, L.1., which are by another hand, many other renderings are used, but never those. In the present text, the translator's lack of variety is particularly wearisome in his use of conjunctions; *forsope* is found corresponding to no less than four Latin words, viz.—

(1) *autem*, e. g. in I. Cor. iv. 10, etc. also, but rarely, *þerfore*, e. g. I. Cor. v. 11, *for*, e. g. Eph. v. 13, and *but*, e. g. Eph. iv. 28. (2) *enim*, e. g. in Eph. v. 6, etc. also frequently *for*, e. g. I Cor. iv. 20, more rarely *þerfore*, e. g. I. Cor. iv. 9 and *forwhy*, e. g. Heb. ii. 10. (3) *vtique*, e. g. in I. Cor. v. 10. etc. (4) *uero*, e. g. in Eph. iv. 11.

Þerfore is used by him even more extensively, and corresponds to at least eight Latin words, viz.—

(1) *autem*, e. g. in I. Cor. v. 11, etc. as above. (2) *enim*, e. g. in I. Cor. iv. 9, etc. as above. (3) *ideo*, e. g. in I. Cor. iv. 17, etc. (4) *quidem*, e. g.

[1] For examples see *Section VII.*

[2] *General Prologue*, Forshall and Madden, Vol. I. pp. 57, 60; see the passage quoted in *Section VII.* p. lxx., below.

[3] *E.B.V., Introd.* pp. lxviii. and lxix. (1904).

in I. Cor. v. 3, etc. (5) *et*, e. g. in I. Cor. v. 6, etc., also rarely *ȝhe*, e. g. Eph. v. 12, *so þat*, e. g. Phil. i. 14, and very frequently of course *and*. (6) *igitur*, e. g. in Eph. iv. 17, etc. (7) *ergo*, e. g. in Eph. vi. 14, etc. (8) *propterea*, e. g. in Eph. v. 17, also, rarely, *for*, e. g. in Eph. vi. 13.

Another frequent translation is that of *inuicem* by *eyper oper*, as in I. Cor. vii. 5, or by *with inne to gidere*, as in Eph. iv. 32, and *for* and *forwhy* are very favourite conjunctions.

The number of loan-words in this version is larger than that in the L.V. or in the E.B.V. It is, on the other hand, about the same as in the E.V., or perhaps a little larger. This is due to the translator's preference for anglicising the Latin words of his Vulgate to finding the corresponding native word. Thus he prefers *ewangelye* (*euangelium*) to *gospel*, *charite* (*caritas*) to *love*, *spyryt* (*spiritus*) to *g(h)ost* (as a rule), *suauyte* (*suauitas*) to *softness*, *mortificate* (*mortificatus*) to *slain*, *supplicacyouns* (*supplicationes*) to *beseechyng*, *susteynande* (*sustinens*) to *abiding*.

Incidentally it may be remarked that this fashion in Biblical translation may well be one of the sources of the *inkhorn terms* which characterise much fifteenth and sixteenth century literature; some of the glosses, also, which introduce more learned words, *e. g.* Rom. vi. 6, *þe consuetude of synne*, and Rom. vi. 19, *into consummacyoun of goode*, suggest that pulpit-teaching may have been another. Indeed the Elizabethan critic Puttenham accuses preachers and schoolmasters of having introduced them into the language—

"We finde in our English writers many wordes and speaches amendable, and ye shall see in some many inkhorne termes so ill-affected brought in by men of learning, as preachers or schoolemasters." [1]

These terms were not confined to Courtly Literature, and Puttenham speaks of them again as a feature of plays and interludes which particularly delighted the populace—

"Finally as ye may ryme with wordes of all sortes be they of many sillables or few, so neuerthelesse is there a choise by which to make your

[1] Puttenham: *The Arte of English Poesie*, ed. E. Arber, *Lib. III.* chap. 4, pp. 157, 158 (first published 1589).

cadence (before remembred) most commendable, for some wordes of exceeding great length, which have bene fetched from the Latin inkhorne or borrowed of strangers, the use of them in ryme is nothing pleasant, sauing perchaunce to the common people who reioyse much to be at playes and enterludes." [1]

From this it is clear that the use of such words is not conclusive evidence against a "popular" purpose in literature.

The proportions of loan-words in this text can be seen in the following example, where the words in the translation that are etymologically connected with the corresponding Latin words are marked with an asterisk (variations of spelling and dialect being disregarded).

Hebrews VI.

	MS.	E.B.V.	E.V.	L.V.
v. 1.	inchoacyoun *	(bygynnyng)	(= E.B.V.)	(= E.B.V.)
	perfeccyoun *	parfyt	= MS.	= MS.
	penaunce *	= MS.	= MS.	= MS.
	(ground)	foundement	= E.B.V.	= E.B.V.
2.	baptyms *	baptysmes	(waisshingis or) baptyms	= MS.
	imposicyoun *	(puttynge in)	(leying on)	(= E.B.V.)
	resureccyoun *	(arysynge aȝeyn)	(= E.B.V.)	(= E.B.V.)
3.	suffryd	(leten)	suffre	= E.V.
4.	inpossible *	= MS.	= MS.	= MS.
	tastid	= MS.	= MS.	= MS.
	parteners	= MS.	parceners	= E.V.
	(liȝted)	(= MS.)	illumyned	(liȝtned)
5.	tastid	= MS.	= MS.	= MS.
	vertuys *	= MS.	= MS.	= MS.
6.	renewyd *	= MS.	renewlid	= MS.
	penaunce *	= MS.	= MS.	= MS.
	crucyfyande *	= MS.	= MS.	= MS.
	scorn	spectakel	= MS.	= MS.
7.	gendrande *	(bringeþ forþ)	(= E.B.V.)	(= E.B.V.)
	herbe *	= MS.	= MS.	= MS.
	couenable	= MS.	= MS.	= MS.
8.	reprouyd *	—	reprouable	= E.V.
10.	mynystrid *	= MS.	= MS.	= MS.
	seyntis *	(goode men)	= MS.	= MS.
	mynystryn *	—	= MS.	= MS.
	(vnriȝtwis)	(vnryȝtful)	vniust	= E.V.

[1] Puttenham: *The Arte of English Poesie, Lib. II.* chap. 8 (9), pp. 95, 96.

	MS.	E.B.V.	E.V.	L.V.
11.	coueyte *	desyre	= MS.	= MS.
12.	feith *	= MS.	= MS.	= MS.
	pacyence *	= MS.	= MS.	= MS.
	enherite *	= MS.	= MS.	= MS.
14.	multiplyande *	—	= MS.	= MS.
	multiplye *	= MS.	= MS.	= MS.
15.	purchasyde	(get)	(= E.B.V.)	(had)
	repromyssyoun *	(byheste)	repromyscioun (or biheestea3en)	(= E.B.V.)
	(fulle longe berande)	(longe abydynge)	* suffringe	(= E.B.V.)
16.	confirmacyoun *	= MS.	= MS.	= MS.
	part	ple	controuersye or debate	= E.B.V.
17.	abundauntly *	—	—	plenteouslier
	eyris *	= MS.	= MS.	= MS.
	vnmoebilte *	immebelnesse	vnmouablenesse (or sadnesse)	(sadnesse)
	counseil *	= MS.	= MS.	= MS.
18.	vnmoeble *	immebel	vnmouable	= E.V.
	impossible *	= MS.	= MS.	= MS.
	solace *	= MS.	solace or confort	= MS.
	purposid *	—	(put forth)	(= E.V.)
19.	stable	= MS.	(sad)	(= E.V.)
	veyle	(huydynge)	(= E.B.V.)	(= E.B.V.)
20.	currour * bifore	(bifore goere)	(forgoere)	(= E.B.V.)
	entride *	= MS.	= MS.	= MS.
	ordre *	= MS.	= MS.	= MS.
	Totals	46	32	42	38

Out of these 46 loan-words, 36 are etymologically connected with the words that they translate. The proportions in the following chapters, chosen at random, will illustrate the point further (the numbers in brackets are those of the etymologically connected words)—

	MS.	E.B.V.	E.V.	LV.
I. Cor. v.	30 (21)	29	32	31
II. Cor. vi.	48 (30)	38	48	42
I. Thess. i.	23 (16)	20	24	21
I. Thess. iii.	36 (25)	31	38	36
Heb. v.	42 (22)	29	35	34
Totals	179 (114)	147	177	164

A number of mistranslations disfigure the text: these are often due to inaccuracy in grammar, though usually in these cases the mistake is evidently due to a confusion between two Latin case-endings that are identical in form.

Thus in Rom. i. 23, *ymaginis corruptibilis hominis* is rendered: *mannys ymage corruptible*, where *corruptibilis* should agree with *hominis*; cp. L.V. *of an ymage of a deedli man*. In I. Cor. i. 2, the dat. *ecclesie* is translated as though it were gen. *of þe kyrke*. In Eph. iii. 10, the MS. reads: *þat þe wisdam of God waxe knowyn manye formys*, where in the Latin *multiformis sapiencia dei, multiformis* is the adj. in agreement with *sapiencia*. Cp. L.V. *that the mychefold wisdom of God be knowun*. In Rom. xvi. 23, Lat. *Quartus frater* is rendered *þe fourthe broþer*, whereas *Quartus* is a proper name. In II. Cor. vi. 16, *dei uiui* is rendered *god of lyf*, the adj. being taken for the noun *uitae*. In Rom. xvi. 23, *Salutat vos Gayus hospes meus et uniuerse ecclesie* is translated *Gayus myn hostager and alle þe kyrke gretys 3ow*, where the gen. sg. *uniuerse ecclesie* has been rendered by the nom. sg., thus giving a double subject to the sing. verb. *salutat*.

Other mistakes are due to the choice of the wrong meaning of a word of equivocal sense; this mistake is that against which the reviser of the Wycliffite Version was very careful to warn translators in his General Prologue.[1]

But in translating of wordis equiuok, that is, that hath many significacions vndur oo lettre, mai li3tli be pereil, for Austyn seith in the ij. book of Cristene Teching, that if equiuok wordis be not translated into the sense, either vndurstonding, of the autour, it is errour. . . . .

Therfore a translatour hathe greet nede to studie wel the sentence, both bifore and aftir, and loke that suche equiuok wordis acorde with the sentence."

Examples from this text are—

In Rom. xi. 30, *misericordiam consecuti estis*, and in Rom. xi. 31, *ut et ipsi misericordiam consequantur*, the deponent verb is not only translated in the former instance by the English passive voice, but in both the literal meaning of *follow* is preferred to the secondary meaning *obtain* that is required by the sense. The translations of these two passages are respectively: *3e ar mercy folwyd*, and *so þat þey schulden suye mercy*: cp. L.V. *3e han gete mercy*, and *that also thei geten merci*. Thus the former case comes also into the first group of mistranslations due to grammatical

[1] Forshall and Madden, *Wycl. Bible*, Vol. I. pp. 59, 60.

inaccuracy; the same mistake occurs also in Rom. xi. 7; I. Tim. i. 13 and 16, and elsewhere. In Rom. viii. 9, the general sense of the passage has not been considered at all: Latin: *Vos autem in carne non estis . . . si tamen spiritus dei habitat in vobis.* MS.: *But ȝee be not in þe flesch . . . so þat if þe spirite of god dwelle in ȝow.* Cp. L.V.: *But ȝe ben not in fleisch . . . . if netheles the spirit of God dwellith in ȝou.*

Sometimes the translator suggests two renderings of one word, between which he is unable to decide.[1]

For instance, in I. Cor. vi. 5, *ad uerecundiam* is rendered by *to ȝoure schame . . . or to ȝoure reverence*, the former being the literal meaning, the latter the secondary meaning. In I. Cor. xv. 34, *ad reuerenciam* is translated by *to ȝoure schame . . . or to ȝoure profyte.* In Eph. v. 4, *rem* is rendered *thyng or profyte.*

Thirdly, some mistranslations are simply the result of inability to understand the Latin sentence, of taking one Latin word to be another similar to it, or of inaccuracy; such are—

Rom. i. 28: Latin: *et sicut non probauerunt deum habere in noticia.* MS.: *and as þei profid god not to haue in knowyng þer synne.* Cp. L.V.: *And as thei preueden that thei hadden not god in knowyng.*—Titus ii. 3: Latin: *bene docentes.* MS.: *þei blessande.* Cp. L.V.: *wel techynge.*—Eph. iii. 18: Latin: *longitudo, latitudo.* MS.: *hardnesse . . . and longnesse.* Cp. L.V.: *the breede and the lengthe.*—I. Cor. vi. 10: Latin: *neque auari.* MS.: *nor auoutryous men.* Cp. L.V.: *nether auerouse men.* –I. Cor. x. 25: Latin: *macello* is rendered by *cheke* instead of by a word meaning *shambles, meat-market* (Wycl. *bocherie*), probably by confusion with Latin *maxilla* = jawbone; it is, however, just possible that the confusion occurred in the English text, and the scribe may have written *cheke* instead of *chepe.*

In some cases the grammar is correct, but the order of the words is so unnatural or so rigidly on the Latin model as to amount to a mistranslation, since none of the meaning of the original Latin is conveyed by the English.

Examples are—

Rom. ix. 26: Latin: *vbi dictum est eis non plebs mea vos.* MS.: *where it is seyd to þem not my folc ȝee.* Cp. L.V.: *where it is seid to hem, not ȝe my puple.* –Rom. ix. 30: Latin: *apprehenderunt iusticiam iusticiam*

[1] Cp. p. xlv.

autem que ex fide est. MS.: *þey toke þe ritwysnesse þe riztwysnesse; þat is of feiþ.* Cp. L.V.: . . . *han gete riztwisnesse, zhe, the rizturisnesse that is of feith.*—I. Cor. xv. 28: Latin: *ut sit deus omnia in omnibus.* MS.: *þat he bee god alle thynges in alle thynges.* Cp. L.V.: *that God be alle thingis in alle thingis.*—I. Cor. xv. 26: Latin: *Nouissima autem inimica destruetur mors.* MS.: *Forsoþe þe laste enemy schal be destryed þat is deth.* Cp. L.V.: *And at the laste, deth the enemye schal be distried.* Though the MS. translation here is misleading, it is more correct than the L.V., which is grammatically wrong.

Sometimes the gloss seems to imply a misunderstanding of the sense. This may, however, be due to some commentator on whose work the translator based his glosses.

Examples are—

I. Cor. xii. 28: Latin: *opitulaciones gubernaciones* (in a list of the gifts of the Spirit). MS.: *opytulacyouns þat is to sey þem þe whylke brynge rychesses to þe more gouernynges.*—I. Cor. xv. 32: Latin: *Si secundum hominem ad bestias pugnaui ephesi.* MS.: . . . *þat I haſe foughten or desputyd to þe beestys of Ephesy; þat is a geyn þe beestely lifande aftyr þe man þat is resonablely for it is of þe man to beleſyn and not to dye as a beeste: and if þe deade ryse not; þis is onely to do.*

A certain number of omissions occur both in the Latin text and in the English translation. These are in most cases due in all probability to a scribe rather than to the translator. They are particularly numerous near the beginning of the work. For instance, in Rom. vi. 3 only part of the Latin verse is given, but the whole is translated: on the other hand, the Latin text of Rom. iii. 17 is given, but is not translated, and again in Rom. i. 32; iii. 26; viii. 3; ix. 15; xvi. 9; I. Cor. vi. 10, and other cases, part of the verse is omitted in the English.

However, a few small omissions seem to be due to the translator himself; such are—

Rom. iv. 18: Latin: *et sicut arena que est in litore maris;* MS.: *and as þe grauelle of þe see.*—Rom. i. 16: Latin: *in salutem omni credenti;* MS.: *in to hele to alle folc.*—In Rom. x. 3: the omission of the translation of the two words *et suam* seems to imply a lack of comprehension of the whole passage; the Latin reads: *Ignorantes enim dei iusticiam*

et suam querentes statuere iusticie dei non sunt subiecti. MS.: *For þey unknowande goddys riȝtwisnesse sekande for to stable; þei ben not subiect to þe riȝtwisnesse of god.*

The additions to the text in the English rendering are numerous, though seldom of any length. They are all written in the same hand as the text itself, but as this is not the original MS. of the translator, the question arises as to whether these glosses are an integral part of the work or the interpolations of a reviser. An examination of them, however, leads to the conclusion that they form part of the translator's original work.

In the first place, the explanatory glosses are frequent in the early part of the work, *e. g.* in Romans and I. Corinthians, but in the later part they gradually become less so, and in the Epistles to Timothy, Titus, and the Hebrews they are rare. In the first five chapters of Romans, for example, there are 32 explanatory glosses, 13 in the first chapter of I. Corinthians, and 8 in the fourth chapter, whereas in the Epistle to Titus there is but 1, and in the first five chapters of the Epistle to the Hebrews only 3. This gradual diminution of the number of comments is parallel to the gradual increase in the length of the Latin passages translated, and both point to the conclusion that the translator came to do his work with more ease and less particularity.

Secondly, in some cases the nature of the gloss itself supports this assumption; in each of the following examples the addition has been made by a translator who perceived that his sentence was involved, or without point, or ambiguous, and tried to make it clearer.

Rom. v. 14: Into þe licnesse of þe preuaricacyoun of Adam þe whilke *þat is to say Adam* is fourme of crist for to come.—Rom. vii. 11: For synne has diseyued me . . . by þe maundement; and by þat *þat is to sey þe maundement* it has slayn me.—Rom. vii. 15: For þat þat I wyrke, *aftyr þe outer man* I undyrstande not *after þe inner man* for I do not þat þat I wile *þat is to sey good aftyr þe inner man* but I do þat I hate . *þat is to sey euylle.*—Rom. vii. 17: Now þerfor I wyrke it not now; *þat is to seye vndyr þe lawe* but þe synne þat dwellis in me; *þat is to sey in my flesch.* Rom. ix. 5: Of whom þey ben faderys of þe whylke crist is aftyr þe

flesch þe whilke þ*at is to sey crist* is god.—Rom. xv. 4: Alle thynges þat ben writen þ*at is of crist in holy bokys* to oure doctrine þei ar wryten.—I. Cor. ii. 16: For who; þ*at is who* þ*at is beestely;* knowys þe wit of god . . . We forsoþe han þe wit of cryst.

The additions may be grouped under the following headings—

1. *Explanatory Glosses*, usually introduced by the formula þ*at is* . . . , or þ*at is to sey* . . . . Sometimes these are introduced in order to make the argument clearer by reference and repetition, as in Rom. v. 16 and xiv. 18[1]; sometimes to make an expression clearer by amplification, as in I. Cor. i. 26, and sometimes to interpret by a more explicit statement, as in Rom. x. 6, 7, and vi. 6. Some explain metaphors, *e.g.* Rom. xii. 21, one or two suggest alternative explanations, *e.g.* I. Cor. xi. 10, and some are particularly theological or mystical in character.

The following examples are taken from the early chapters where these glosses are most frequent—

Rom. i. 18: ira dei: þe wrathe þ*at is* þe *peyne* of god. iii. 20. omnis caro coram illo: alle flesch byfor hym þ*at is euery man fleschly lifande.* 22. iusticia autem dei: þe riȝtwisnesse þerfore of god þ*at is by* þe *whiche we ben iustified of god.* 23. gloria dei: þe ioye of god þ*at is* þe *forgifnesse of god.* 31. sed legem statuimus: but we stablyn þe lawe þ*at is we conferme* þe *lawe.* v. 11. non solum autem sed et gloriamur: not only þerfor *we schul be safe* þ*at is in* þe *lif of hym;* but also we ioyen. 16. et non sicut per vnum peccantem ita et donum: and not as be one synne þ*at is to sey of Adam* so by þe gifte þ*at is to sey of god.* 16. iudicium . . . ex vno est in condempnacionem: þe dome is of one þ*at is of one orygynal trespas of Adam brouȝt up* in dampnacyoun. vi. 4. per baptismum in mortem: by baptem in to þe deþ þ*at is in to* þe *waschyng of synnes.* 6. vetus homo noster: oure oolde man; þ*at is* þe *forme and* þe *consuetude of synne* þe *whilke is of vs.* 19. *in sanctificacionem:* in to santificacyoun þ*at is in to consummacyoun of goode.* 20. liberi fuistis iusticie: ȝee were free of riȝtwisnesse; þ*at is* þe *lordschype of riȝtwysnesse* ȝou *faylede.* viii. 3. dampnauit peccatum in carne: he dampnyd synne in þe flesch; þ*at is in* þe *flesch of cryst doande awey synne.* 22. omnis creatura: *alle creature* þ*at is to seye euery man* þ*at has Comyne with oþer creatures.* 38. neque instancia: nor instaunce . þ*at is* þ*ise presente goodys or euylis.*

[1] Cp. 3 (*e*) (*β*) p. xlvii. below.

x. 6. id est christum deducere : þat is to lede criste heþþen . *þat is to seye to denye crist for to haue ascendid.* 7. hoc est christum ex mortuis reuocare : þat is for to reuoke criste fro deth *þat is for to seye to trowe þat crist descendide not in to helle.* xiv. 18. in hoc : in þat þyng . *þat is in riȝtwisnesse pece and ioye* (repeated from the preceding verse). 22. qui non iudicat semet ipsum in eo quod probat : þat demys not hymself in þat þat he profys ; *þat is he þe wylke doys none oþer thyng þan he profys is profitable.* 23. qui autem discernit si manducauerit : he þat descryues *þat is metys trowande oþer clene and oþer vnclene* if he hafe etyn. I. Cor. i. 17 : non in sapiencia uerbi : not in wysdam of woord *þat is in þe curyosyte and fayrhed of woordys.* 18. uerbum enim crucis : þe woord of þe cros *þat is þe prechyng of þe crosse :* pereuntibus quidem stulticia est : to þe perschende it is folye . *þat is to þe perschende it semys foly.* 26. sapientes secundum carnem . non multi potentes . non multi nobiles : wyse after þe flesch *þat is aftyr þe worldly wysdam* nor manye myghty *þat is with lordschype ;* nor manye noble *þat is thurgh schynyng of kynne.* 28. ea que non sunt : þo thynges þat ben not *þat is þat besemyde to be noght.* 29. ut non . . . omnis caro : þat not eche flesch *þat is þat no man riȝtful or vnriȝtful.* iv. 5. tunc laus erit vnicuique deo : þanne schal be reward *or preysyng* to ylke man of god *þat is to þe good doande and to þe weel thenkande.* 7. te discernit : discryues þee *þat is fro þe companye of þe loste.* 15. pedagogorum . . . in christo : of pedagogys in crist *þat is maysterys.* 18. inflati sunt quidam : summe of ȝou *þat is of þe phylosophrys* ben blowyn *with erþely wysdam.*

Examples of glosses which were intended to prevent too literal an interpretation of the text or to explain a metaphor are the following—

Rom. xii. 21 : þe colys of fyre *þat is to seye þe hete of charite.* xvi. 13. hys modyr and myn *þat is to sey in benefetys.* I. Cor. ii. 16 : For who ; *þat is who þat is beestely ;* knowys þe wit of god. ix. 25. of alle he absteynys hym *þe whilke lettyn þe mede of þe stryft.* xiv. 9. spekyng in þe ayre *þat is with a veyn strook of þe ayre.*

Glosses which suggest alternative explanations are exemplified by—

I. Cor. xi. 10 : velamen habere super caput et propter angelos : to haue a veyl vp on hyre hed ; and þat for aungelys *þat is for þe reuerence of preestis ; þe whylke are þe messagers of god ; or ellys in auntyr þat þe preestys byholdande in to þe face of hyr be stird to leccherye.* xi. 28. probet autem seipsum homo : þerfore profe a man hymselfe . *þat is examyne or purge hymself.* II. Cor. vi. 4 : in necessitatibus : nedys of lyflode *or clopyng.*

Theological or mystical interpretations are—

Rom. xiv. 7: For none of ȝou lifes to hymself *þat is spyrytually in vertues;* and no man dyes to hymself *þat is to vices to hymself . but to oure lord.* xiv. 8. we lyfen *in lyff of vertues* . . . whe*þ*er we dyen *to vices and synnes* we dyen to oure lord . *þat is to þe symylytude of cryste in woise de*þ *we ar baptysyd.* I. Cor. iii. 8: he forso*þ*e þat plantys and he þat moystys ben one thyng *as in þe maner of nature; so in þe resoun of mysterye.* Heb. xi. 21: he worschipide þe somet of his ȝerde . *þat is crist by whom in Egipt he hadde þe lordschipe and þe ȝerde of dyscyplyne.* xii. 1. so grett a cloude of witnesse insert to vs . *þat is so grett a multitude of seyntus þat fleen as cloudys and scheeldyn fro þe swellynge of tribulacyoun and reynyn to vs þurgh loris of þe feith of goode werkys.*

2. *Alternative Renderings* of Latin words and phrases also occur incorporated into the text, as they do in the Wycliffite Versions, especially the earlier.

In this text they are not very common, and are much fewer in number than the explanatory glosses; they are rarer here, too, than in the earlier Wycliffite Version, but more common than in the later; for instance, in Romans, chap. i., there are eighteen alternative readings in the E.V., three in this text, and none in the L.V.

They may be classified as—

(*a*) alternative translations of separate words, synonyms, and
(*b*) alternative renderings involving differences of meaning.

Examples are—

(*a*) Rom. iv. 19: infirmatus: flecchyng *or vnstable.* v. 13. imputabatur: put to *or trowyd.* I. Cor. iv. 5: laus: reward *or preysyng.* xiv. 13. ut interpretetur: þat he interprete *or expoune.* Tit. iii. 8: curent: þat þei chargyn *or bysyen.* Heb. i. 3: figura: figure *or prente.* iii. 17. cadauera: þe careynys *or bodyes.* v. 1. assumptus: takyn *or chosyn.* v. 11. grandis: gret . . . *or deep or swytyle.*

(*b*) Rom. i. 5: apostolatum: ofice of apostil *or power of þe office of apostyl.* i. 7. uocatis sanctis: callid holy *or in holynesse.* i. 17. Iustus autem ex fide uiuit: forso*þ*e þe ri3twise man lifes of þe feyth *or elles þus Ri3twise he is of ȝe feith eche man þat ri3twis is.* x. 19. ego . . . uos adducam: I schal lede ȝou *or suffre ȝou to be led.* I. Cor. xv. 32: pugnaui: I hafe foughten *or desputyd.* II. Cor. vi. 3: offensionem: wrathe *or sclaundre.* Tit. i. 5: gracia: grace *or cause.*

3. *Amplifications*, under which are included the various means, other than actual glosses, by which the translator tried to make his rendering of the Latin original clearer and more vivid, references to other books of the Bible, and other miscellaneous insertions. They are particularly frequent at the beginning of the work.

A certain amount of amplification is inevitable in rendering a Latin text into English; for instance, a Latin adjective frequently requires the support of a noun in English, and this has accordingly been supplied by the translator in many cases, *e. g.*—

Rom. iii. 8: bona = goode *thynges*. viii. 34: ad dexteram = at þe riȝt *half*. I. Cor. v. 13: malum = þe euylle *men*. Heb. iii. 4: omnia = alle *thyngus*.

No importance can be attached to these, but some of the other amplifications may be grouped under the following headings, though there still remain many unclassified additions.

(a) *Amplification of a Latin noun by an English adjective.*

Rom. iv. 3: scriptura = *holy* writ. 18. contra spem = ageyn þe *firste* hope. I. Cor. ii. 4: spiritus = þe spyrite *holy*. 13. in doctrina spiritus = þe doctryne of þe *holy* gost. iii. 13. in igne = in þe fyre *purgeande*. vi. 7. iniuriam = *open* wrong; fraudem = *priue* fraude. xiv. 2. lingua = þe tunge *vnknowen*. Tit. iii. 5: suam misericordiam = his *myche* mercy.

(b) *Amplifications of one noun by a phrase containing another.*

Rom. i. 18: impietatem = wickednesse *in god*. ii. 7. pacienciam = pacyence *of god*. iii. 25. deus = god þe *fadyr*. 27. factorum = *by* þe *lawe* of werkyȝ. v. 16. donum = þe gifte *of* þe *holy goost*. xv. 23. locum non habens = hafande no stede *of dwellyng*. I. Cor. i. 20. conquesitor = sekar *of kyndys*. ii. 7. in misterio = in mysterye *of* þe *incarnacyoun*. iv. 21. in uirga = in ȝerde *of correccyoun*. vi. 3. angelos = aungelis *of god*. xi. 34. in iudicium = in to þe dome *of* þe *dampnacyoun*. Heb. i. 9: deus deus tuus = þou god þe *sone* þi god þe *fader*.[1]

(c) *Rhetorical repetitions and exclamations.*

Rom. iii. 21: iusticia dei manifestata est, *etc.* = þe riȝtwisnesse of god is schewyd . . . *riȝtwisnesse I sey* witnessid, *etc.* 29. an iudeorum deus

[1] Here the former *deus* has been taken as vocative instead of nominative; the cases are alike in form; cp. L.V. *the god, thi god, anoyntide thee*.

tantum nonne et gencium = wheþer of the Iewys only god *is formere ;* wheþer he be not of þe folc *ȝis and of þe folc.* iv. 19. nec considerauit corpus suum emortuum . . . et emortuam uuluam sare = nor he beheld his body to be dead . . . *nor he beheeld* þe wombe of sara to be dead. xi. 20. bene = weel *þou seys.* xii. 9. dileccio sine simulacione; odientes malum = þe loue *be it* with oute symulacyoun *ȝe I seye* hatande euylle. 10. caritatem fraternitatis . . . honore inuicem preuenientes = in þe charitee of fraternytee *ȝe I sey* be fore comande in to gydere with worschype. Heb. ii. 6: quid est homo . . . aut filius hominis = what is he þe man *synnere* . . . or þe sone of man *what is he.*

(d) *Phrases of address, pronouns and nouns in the vocative case.*

Rom. iii. 27: vbi est gloriacio tua = *þou Iew þerfore* wher is þi ioye. xi. 17. tu autem cum oleaster esses = þou *gentile* when þou were an osyere. 33. o altitudo = o *þou* heygnesse. I. Cor. iv. 16: rogo ergo uos = I praye ȝow þerfore *breþere.* ix. 2. nonne . . . vos estis = wheþer ȝee ben not . . . *ȝee of corynthy.* Cp. Tit. iii. 14: discant autem = and *oure cretences* lere þei.

(e) *Phrases to make a statement more explicit or emphatic by—*

(*α*) Completing elliptical sentences, *e. g.*—

Rom. iii. 9: quid igitur: þerfor what *schal we seye.* iv. 16. ideo ex fide: þerfore *eyres arn* of þe feiþ. vi. 15. quid ergo: þerfore what *schal we do.* xi. 22. alioquin et tu excideris: or ellys þou hast fallyd *fro* þe *holy roote* (continuing the metaphor of the preceding verses). xii. 19. michi uindictam: to me vengaunce *I hafe reseruyd.* I. Cor xiv. 22: prophecie . . . fidelibus: Profecyes forsoþe . . . to þe trewe *ar gyfen.* Tit. ii. 3: anus similiter in habitu sancto: þe oolde wymmen *conseyle þou to be* in holy habite.

(*β*) Repetition and anticipation.

Rom. ii. 6, 7: þe whilke schal ȝeelde to eche man aftyr his werkys. To þem þat ben of good werke . . . *he schal ȝeelde ioye.* iv. 15. wher þe lawe is not nor preuaricacyoun *is not.* vi. 17. to þat fourme of lore in to þe whilke *forme* it is betake ȝou. xii. 1. þat ȝoure seruyse *in þise þynges forseyd* be resonable (referring to the first part of the sentence). xiii. 2. þei þat ageynstandyn þe *potestate* (repeated from the preceding sentence). I. Cor. xv. 18: *and if crist roos not* þerfore þei þat slepten (etc.) (repeated from the preceding verse). vii. 1. Of þoo thynges of þe whylke ȝee writen to me *þat is of weddynges to be halewyd or not* (anticipating the rest of the chapter). 2. Ylke womman hafe sche hyr husbande . . . *þis seys þe apostyl aftyr Indulgence not after byddyng* (anticipating v. 6). ix. 1. Am I not free *to take ; ȝis forwhy it is leefful to me þat is leefful to*

oþere apostolys ; þat is to sey lyf of þe ewangelye (anticipating the argument that follows). xv. 34. Forwhy þe ygnoraunce of god somme hafe þe *whylke seyden þe deade to be raysed it was not to beleefe* (anticipating the rest of the chapter). vi. 18. For ylke synne what so euere man has don *out takyn fornycacyoun* with oute þe body it is; *ffor why oþere synnes onely defoulyn þe soule* (anticipating the next sentence).

(γ) The insertion of negative phrases.

I. Cor. vii. 2: ylke man hafe his wyfe *not an oþer nor concubyne*. 33. he is deuysed *not þurgh kynde but þurgh werk*. viii. 1. charitee forsoþe edifyes þe *whylke is not blowyn but edifyes þe vnstedefaste*. 13. I schal not ete . *not onely thynges offryd to mawmetys . but also alle* flesch. x. 28. ete ȝee not; *why ; not for þe mete is vnclene* but for hym þat schewyd. Phil. i. 25: I schal dwelle *not lytyl while ;* but lenge I schal dwelle. Heb. ix. 1: þe oolde *testament* hadde *sumtyme* fleschly justificacyouns *but not verrey nor gostly*.

(δ) The insertion of words and phrases.

Rom. ii. 10: iudeo primum et greco = first to þe Iew and *aftyr* to þe greke. v. 18. by one trespas *passyng* in to alle . . . by one manys riȝtwisnesse *passyng* in to alle men. vi. 14. synne to ȝou schal not lordschipe *as sumtyme it was wonte*. 16. to obeische *consentande and wyrkande*. xiv. 10. why demyst þou þi broþer *þat is not etande* or why dispisest þou þi broþer *etande*. I. Cor. iii. 13: þer werk schal be opyn *at þe laste þof it be not now*. vii. 5. þat ȝee gyfe entente to prayere *more speedfully*. 12. not oure lord *with his propre mouþ*. x. 22. wheþer we be strengere þan he *þat we may withstande hym*. xv. 10. þan all þey *by þem one* . Not forsoþe I *my one withoute grace wyrke*. 36. þou vnwys þe *whiche takys no tent*. Eph. iv. 14: and we be not now *as we were som tyme*. Phil. iii. 15: who so we be þat ar parfyt fele we þat *we ar imparfit in comparysoun of þe perfeccyoun þat is comyn*. Heb. ii. 11: ex vno omnes = alle *euyn* of one *god ben*.

(f) *References to other books of the Bible.*

Rom. xi. 8: sicut scriptum est: as it is writen *in ysaye*. xv. 11. et iterum = and eft *dauid seys*. I. Cor. i. 31: sicut scriptum = as it is wryten *in Ieremye*. vi. 16. erunt enim inquit, *etc.* = *As in genesi it is write* þere schal ben he seys, *etc.* II. Cor. vi. 16: sicut dicit deus = as oure lord seys *in Ezechyelle*. Eph. iv. 8: propter quod dicit = for þe whiche þyng *seys þe holy gost in þe psalme*. Heb. i. 8: ad filium autem = and to þe sone forsoþe *seis oure lord by þe prophete*. iv. 5. et in isto rursum = and in þis eft *seis dauyd*.

(g) There remain *a few other additions—glosses or amplifications*—which call for special notice; such are—

Rom. xiv. 5: Forwhy an oþer man demys bytwen day and day *þat is to sey a day set bytwene to be chosyn in abstinence.* The reference here to Abstinence seems to be suggested by the context, not to have any special reference to the fasts prescribed by the Church. The gloss is not very intelligible, and the passage seems to have presented a difficulty, for the Later Wycliffite Version does not make it at all clear; it reads: *Forwhi oon demeth a day bitwixe a dai, another demeth ech dai.*

I. Cor. iv. 3: To me forsoþe it is but for a lityl þat I be demyd of ȝow. *þat is an vntrewe dyspensere* or of men *þat is of men whyles þey ben in þeyr day.* The first part of this gloss is merely an explanation of the text as it stands, but in the second part the commentator understood the Latin *die* literally as *day*, as did the Wycliffite reviser, whereas here it seems to mean the *session of a Court*; cp. L.V. *of mannes day*, and A.V. *of man's judgment.* "The idea of day as implying judgment is common in Hebrew, and would be directly assisted by such expressions as *dicem dicere* = to fix a day for judgment." [1]

I. Cor. iv. 8: Now bee ȝee fyld, now be ȝee maad ryche; withouten vs ȝee regnyn; *not þat þe apostyl spekys here by a fygure þat is callyd yronya.* For a discussion of this see *Section VI.* p. lxiii.

I. Cor. vi. 9: Molles. *Molles ar seyd þoo þat dyshoneeste þe vygor or þe strengþe of þe kynde of þe body eneruyd.* This is an example of one or two cases in which the writer has used the actual Latin word in his translation, not having found a suitable rendering; he finds it necessary, therefore, to explain its meaning at some length.

I. Cor. viii. 5: þer ben many goddys and manye lordys *in particypacyoun of þe godhed.* This gloss has no reference to Wyclif's doctrine of Dominion; it arises out of the context, and implies merely the gods of heathen mythology.

I. Cor. ix. 11: Is it gret if we schere ȝoure fleschly þyngys *þat is temporal þinges þe whiche ben grauntyd to þe lyf and to þe nede of þe flesch.* This explanation seems to be added in order to guard against the interpretation of *fleschly* in a derogatory sense, which was then frequently attached to it.

I. Cor. x. 7: þe puple sat to ete and to drynke and he ros vp to pleye. *þat is to seye to make pleyes in þe worschypyng of þe ydole.* The N.E.D. gives instances of the use of the noun *play* from the time of King Alfred onwards in the sense of "a dramatic or theatrical performance," including one example from Wyclif (Wks. 1880, p. 429): *As men seyen in þe pley of ȝork.* It is also used from the earliest times in the sense of "a particular diversion, game, or sport."

[1] Lightfoot, *Notes on the Epistles of St. Paul*, p. 198, London, 1904.

This gloss may contain an allusion to the religious plays, and if so the allusion is derogatory.

Eph. vi. 12: Ageyn þe gostly spyritis of ylle in heuyns *þat is in this lowere eyre.* This is an allusion to the widespread mediæval belief that the air was the abode of Devils, which perhaps arose from Eph. ii. 2: *The prince of the power of the air* (A.V.). Milton makes use of this idea for his machinery in *Paradise Lost* and *Paradise Regained*, cp. *Par. Lost*, x. ll. 188–9—

> "Through the air,
> The realm itself of Satan long usurped."

And *Par. Reg.*, i. ll. 39–41—

> "In mid air
> To council summons all his mighty peers,
> Within thick clouds and dark ten-fold involved."

There is no hint of this allusion in the L.V., which reads: *azens gouernours of the world of these derknessis, azens spiritual thingis of wickidnesse, in heuenli thingis.*

There are very few glosses which imply that the writer was making use of a commentary for his explanations; almost all arise directly out of the text, and many are necessitated by the poor quality of the translation. For one or two, however, some source must be assumed, though it has not been traced; such are—

I. Cor. i. 16: þe hows of stephan . *þat is þe name of þat wydow.* Here the Latin: *stephane* has been taken wrongly as a feminine genitive singular.

I. Cor. iv. 9: God has schewyd vs þe laste apostolys *lyke vnto þe laste halewys þat is Ennoc and Elye in tribalaciouns as* ordeyned to þe deþ.

I. Cor. ix. 20: to þem þat ben vndyr þe lawe; *þat is to seye þe Samaritanys þe whilke resceyfe onely þe fyue bokys of Moyses.*

I. Cor. xi. 10: þe womman owes to haue a veyl vp on hyre hed and þat for aungelys *þat is for þe reuerence of preestis; þe whylke are þe messagers of god: or ellys in auntyr þat þe preestis byholdande in to þe face of hyr be stird to leccherye.* The first of these two attempts to explain the admittedly obscure and difficult passage would, if original, imply some knowledge of Greek, since it is founded on the literal translation of the Greek ἀγγέλους by *messengers*, not *angels*. Probably, therefore, this is founded on some mediæval commentary. The alternative explanation is probably the writer's own suggestion; no doctrinal question seems to be involved.

(h) The amplifications and glosses opposite which the names *Ambrose* or *Augustine* have been written require special consideration. They have been duly noted in the text. The name *Augustinus* is only written once, at I. Cor. xv. 45, and this gloss is too slight to afford a clue by which it might be traced to any particular work of St. Augustine.

The name *Ambrosius* is written seven times, *viz.* at I. Cor. x. 13, xiv. 30, xv. 3; II. Cor. iii. 12, v. 13, vii. 11, and xi. 8.

It has not been found possible to trace all these references satisfactorily, but one or two seem to have been based upon a commentary on the Pauline Epistles which was attributed to St. Ambrose in the Middle Ages. This is now held to be by another writer, to whom the name of Ambrosiaster has been given.[1]

The above passages have been compared with the corresponding parts of this commentary, and in the following cases there seems to be some relationship between the two works.

I. Cor. xiv. 30: *MS. Latin.* Quod si alij reuelatum sit sedenti prior taceat.—*MS. English.* For if it be schewyd to anoþer sittande, bettere þe firste holde he sylence *forwhy sumtyme it is gifen to a lowere þat is not gifen to an heyere.*—*Ambrosiaster.* Id est, permittat potior inferiori, ut si potest dicat: nec aegreferat; quia potest et illi dari donum, ut dicat, cum videtur inferiori, quod potiori concessum non est. Sicut enim totum uni concedi non potest, licet potiori; ita et non potest alicui, quamvis inferiori, nihil impertiri; ut nemo sit vacuus a gratia dei.

Here the gist of the commentary is given by the gloss, and in the text there is no trace of the idea, common to both, of an inferior being deferred to by a superior.

I. Cor. xv. 3: *MS. Latin.* Tradidi enim vobis in primis quod et accepi quoniam christus mortuus est pro peccatis nostris secundum scripturas.—*MS. English.* For I hafe betake to ȝou first þat I hafe tan of þe holy gost, þat crist is dead for oure synnes aftyr holy writtes *of oolde testament þe whylke profecyde þe deþ of crist to be come.*

The commentary here consists of a long discussion of the use of the past tense in the Old Testament prophecies of the death of Christ, with examples. There may be some connection between this and the phrase *to be come* in

[1] *See* Migne: *Patrologiae Cursus Completus*, tomus xvii., *ad opera Sancti Ambrosii Appendix*, p. 46 f. Parisiis, 1845.

the gloss, with its compound past tense. If this be so, the phrase can only be in the nature of a reminder to some one teaching or preaching from the English text.

II. Cor. iii. 12: *MS. Latin.* Habentes igitur talem spem multa fiducia vtimur.—*MS. English.* Therfor we hafande suych an hope we vsen a greet trest . *þat is we excersysen vs þurgh vse in goode werkys þurgh þat trest.*

The first part of the long commentary upon this verse has no resemblance to the gloss, but one sentence towards the end may perhaps have suggested the gloss. It is: Nunc itaque opus est, ut crescat in nobis fiducia bonis actibus parata.

II. Cor. v. 13: *MS. Latin.* Siue enim mente excedimus deo siue sobrij sumus uobis.—*MS. English.* For whe*þ*er we excedyn in thoght or we ben sobre to ȝou to god *it is to be left and not of man to be demyd.*—*Ambrosiaster.* Sive enim mente excedimus, deo; sive sanum sapimus, vobis. Hoc dicit, quia si elate vel superbe putatur locutus; quia laudare se visus est, verum dicens, Deo hoc remittendum; si autem non superbe intelligitur, sed ad gloriam audientium esse locutus, Corinthiis proficere dicit; ut tunc sanum sit dictum audientibus, si ita intelligatur ut dictum est; si autem jactanter putetur dictum, velut insanum deo dimittendum; omnis enim superbia velut insania habetur.

Here the phrase in the gloss: to god *it is to be left*, corresponds to the *Deo hoc remittendum* of the commentary, but it is noteworthy that the Latin texts are not identical.

II. Cor. vii. 11: In this case both the gloss and the commentary proceed upon the same plan of working the comments into the text, but there is no other similarity between them. The additional matter is entirely different, and the Latin texts are also different, for the series of nouns (sed defensionem; sed indignacionem; sed timorem, etc., A.V. yea, what clearing of yourselves, yea, what indignation, yea, what fear etc.) vary greatly from each other. The last sentence of the gloss,—*þe grete synne of hym þat hadde his faderys wyfe*—is a reference to I. Cor. v. 1, and has probably been supplied by the writer himself.

In the remaining cases there is no resemblance whatever between the glosses and this particular commentary; the conclusion is that the Ambrosiaster commentary may possibly have been one of the sources for these glosses, but it cannot have been the only one. Possibly the marginal references were merely to remind the reader of the existence of commentaries by the Fathers upon these passages, which were considered important.

Section VI. *The Origin and Purpose of the Translation.*

This translation of the Pauline Epistles has no Prologue or other Introduction to explain how it came to be made, and its origin and purpose can, therefore, only be inferred from the nature of the work itself.

The North Midland characteristics of its English [1] connect it with a large group of renderings of parts of the New Testament into English. There are several of these renderings extant, whether with or without an accompanying commentary, from the fourteenth century, and all except one originated in the north of England. They are—

(1) Commentaries on the Gospels of St. Matthew, St. Mark and St. Luke.[2]

(2) A Version of the Acts and Catholic Epistles with parts of St. Matthew's Gospel.[3]

(3) The Apocalypse, with a commentary.[4]

(4) The Version of the Pauline Epistles in MS. Parker, 32.

The southern rendering mentioned above is that of the—

(5) Pauline Epistles and the Epistles of St. James, St. Peter, and St. John, contained in MS. Selwyn Coll. 108. L.I., and printed by Miss Paues.[3]

All of these, including the present version of the Pauline Epistles, seem to have been orthodox in origin, and to have been written for the clergy, the religious orders, or possibly the upper classes of the laity. In several cases this is proved by the address of the translator to his readers,[5] but in the case of the Pauline

[1] See *Section VIII.*

[2] *Wycl. Bible*, Vol. I. p. ix. Paues, *E.B.V. Introd.*, p. xxvii. (1904).

[3] Paues, *E.B.V.*, Cambridge, 1904.

[4] *Wycl. Bible*, Vol. I. p. viii. Paues, *E.B.V. Introd.*, p. xxi. f. (1902), p. xxvii. (1904).

[5] *E.B.V.*, p. xxvii. (1904).

Epistles of MS. Parker, 32, such evidence is lacking,[1] and no external references to it have been found. There is no prologue such as that prefixed to the Later Wycliffite Version,[2] or the dialogue between a monk, a nun, and their brother superior, which forms the Introduction to the E.B.V.[3] Conclusions as to its orthodoxy and as to its purpose can, therefore, only be drawn from the text itself and the glosses contained in it.

Those passages which seem to throw most light on the question of orthodoxy are the following—

Rom. xiii. 1: Ilke soule *þat is euery man* be it subiect to þise powers abouen *þat is to kynges to princys to trybunys to centuryouns and to seculerys goode or euylle.*

This gloss might seem in two ways to suggest the influence of Wyclif's teaching. The use of the word *seculerys* might come more easily from one to whom the upholding of the secular priests against the regular orders was a matter of interest, and the emphasis laid upon the claims of authority by the addition of the words *goode or euylle* fits in with Wyclif's doctrine of Dominion and his insistence that those in authority must be obeyed, as in his famous phrase: "God must obey the Devil." On the other hand, the word *seculerys* is used here not of ecclesiastics but of lay rulers, and occurs quite naturally; the whole gloss is a legitimate expansion of the words commented on, and is too general to serve as evidence of definitely Wycliffite sentiment.

I. Cor. i. 24: To þem callid Iewys or Grekys *þat is to þem þe whilke ar kallid with predestynacyoun to þe lyf.*

This gloss, again, might seem to suggest some special theological point of view preferred by the translator, but the doctrine of predestination was not of controversial importance in the fourteenth century; there is no reference to it in the list of heresies attributed to Wyclif and condemned by the Council of Constance in 1418, and the gloss may be considered a perfectly correct and orthodox expansion of the translation.

I. Cor. ix. 9: þou schalte not bynde to þe mouth of þe oxe plowande; *þat is þou schalt not forbede þe prechour to lyfe of þe ewangelye þat is of þe prechyng.*

---

[1] "Concerning the Pauline Epistles referred to above, there is no direct evidence to connect them with either side, but as far as I have been able to examine them, they contain nothing but what is strictly orthodox."—Paues, *E.B.V. Introd.*, p. xxviii. (1904).

[2] *Wycl. Bible*, Vol. I. p. 1, f.

[3] *E.B.V.*, p. 1, f.; cp. also pp. 47, 48 (1904).

This is really a perfectly fair gloss on the text, cp. v. 14 in the same chapter and I. Tim. v. 18; but the emphasis laid on the passage by this particular interpretation of the metaphor may perhaps show an anti-Wycliffite tendency, since Wyclif advocated, in some cases, the alienation of Church property.

I. Cor. ix. 13: þei þat wyrken in þe temple *as werkmen* . . . þei þat serfen to þe auteer *as preestys.*

This careful distinction between the priests who serve the altar and the other orders is distinctly non-Wycliffite if not anti-Wycliffite. The strong hostility of the orthodox members of the Church to Wyclif's eucharistic doctrines was always partly due to the realisation of the close connection between the Roman doctrine of Transubstantiation and the sacerdotal claims of the priesthood.

II. Cor. xi. 26: *In perelys in false freris* is the translation of *periculis in falsis fratribus,* where the Wycliffite versions read *false britheren.*

The MS. rendering is not necessarily to be considered Wycliffite; it may equally well represent a secular or a monastic point of view, since both these sections of the orthodox Church were opposed to the friars.

There are, lastly, three glosses similar to each other which seem to be directed against some definite abuse, or to reveal a personal point of view. They are—

II. Cor. ii. 17: But we spekyn þe woord of god in pureness *not for wynnyng. nor with mengyng of fables* but *as we hafe lernyd* of god. II. Cor. iv. 2: Not goande in falsnes of *ypocrisye* nor auowtriande þe woord of god *þurgh mengyng of falste or prechyng for wynnyng.* II. Cor. vii. 2: No man we corruptyn with *mengyng of falsyte as þe false apostolys don.*

This insistent condemnation of preaching for gain may be an attack by a member of the orthodox party or by a follower of Wyclif against friars and pardoners; Chaucer's Pardoner admits to his fellow-pilgrims that his "entente is nat but for to wynne" in preaching.[1]

The phrase *mengyng of fables* or *falsyte* may be an orthodox censure on the preaching of the Lollards, though it may possibly be a more general attack on the anecdotal style of sermon which obtained in the fourteenth century, especially among pardoners and friars. Chaucer's Pardoner again affords an illustration—

[1] *Canterbury Tales,* C. l. 403.

> " Thanne telle I hem ensamples many oon
> Of olde stories longe time agoon,
> For lewed peple loven tales olde." [1]

These three glosses seem to suggest that the writer was a preacher of sober and learned discourses, with his own condemnatory opinions of " popular sermons."

From these glosses it may be concluded that the translator was orthodox, since there is no evidence of Wycliffite leanings in his work, while there is some slight suggestion of Anti-Wycliffite views, especially in the gloss upon I. Cor. ix. 13. On the whole the evidence is slight; there is, indeed, hardly enough to indicate that he was interested in or aware of the current heresies. In a work belonging to the North or North Midlands this is not surprising, even at the very end of the fourteenth century. Certainly, Lollardy reached Leicestershire and Northamptonshire before the death of Richard II., but it did not spread to Lincolnshire till the fifteenth century.[2] Very little is known of Lollardy in Scotland; there is no evidence of its presence there until much later, and Murdoch Nisbet's rendering of the L.V. into Scots was probably not made until 1513–22.[3]

It is well known that the Church was not opposed to vernacular translations of the Bible until the prohibitions of Archbishop Arundel in 1408/9. French versions were current among the upper classes in England before Wyclif's time,[4] and there were, as has been seen, many orthodox versions of parts of the Bible in English. The author of *Piers the Plowman* was not uttering heretical views when he made Thought say

[1] *Canterbury Tales*, C. l. 435 f.

[2] *See* Trevelyan, *Age of Wycliffe*, map facing p. 352.

[3] T. G. Law, *The New Testament in Scots*, Vol. I. *Introd.* (Scottish Text Society, 1901).

[4] " As lords of England have the Bible in French, so it were not against reason that they hadden the same sentence in English " (Matthew, *English Works of Wyclif*, p. 429). See also S. Berger, *La Bible francaise au Moyen Âge*, pp. 115, 145 f., 230 f., where several French Biblical translations are mentioned, made in England in the fourteenth century or earlier.

that it was part of the work of Dobet to translate the Bible; he—

> . . . "hath rendred the Bible
> And precheth to the poeple seynt Poules wordes." [1]

These versions must all have been restricted to the gentry and to the clergy, since the poor could not have afforded to purchase MSS. But the Wycliffite Bible was definitely intended for all classes, and it was its spread among the poor that led to the Arundel restrictions, not its inaccuracy. Even after 1408/9, persons considered suitable by the Bishops or the Provincial Councils could always obtain a licence to have a vernacular Bible in their possession, and it is known that the Wycliffite Bible was often so licensed. The Church, then, even after the suppression of Wyclif's teaching, cannot be said to have been opposed to translations of the Bible as such, but merely to their indiscriminate circulation, because they provided a basis for individual and often heretical exposition of the Scriptures, and there is no presumption that a fourteenth-century translator of the Bible, working before the issue of the Arundel prohibitions, would be other than a loyal son of the Church.

There was a widespread feeling at the time that, if a translation were made, the Latin original should not be entirely separated from the English rendering. For instance, the author of a treatise on the Ten Commandments, writing *c.* 1420–1434, says in his prefatory note—

> "And þerfor for þe blessinge and loue of god And oure lady; And of seint Michael, And of him þat made þis book, þat neuer man ne woman lete departe þe engeliche from þe latyn, for diuers causes þat been good and lawful to my felynge." [2]

The views of the author of an Epistle called *The Chastisyng*

[1] *Piers the Plowman*, B. text, Passus VIII, ll. 90, 91; the passage also occurs in texts A. and C.

[2] MS. 94, f. 101 b, 102. St. John's College, Oxford, ed. J. F. Royster (p. 9).

of Goddis Children[1] upon the possession and use of vernacular versions are also noteworthy—

"Neþeles I wole not repreue suche translaciouns, ne I repreue not to haue hem on Englische, ne to rede on hem where þei mowe stire ȝou to more deuocioun, and to þe loue of god. But utterli to vse hem on Englische and leeue þe Latin I holde it not commendable."

There is nothing in this version of the Pauline Epistles which would have been censured by this author, especially as the Latin text is included, as it is not in the E.B.V. or the Wycliffite Versions. His is the Church's usual point of view; the actual making, possession, and reading of an English version are not condemned, provided that such a version is used as an aid to the study of the Latin text and not as a substitute for it.

The conclusion is, therefore, that this translation is orthodox in origin; there is no evidence against this, and it is rendered probable by the similarity of this to ȯther contemporary northern translations of parts of the New Testament, the orthodoxy of which there is no reason to doubt,—by the very absence of controversial matter, by the presence of the Latin text, and by the comparatively early date.[2]

The question of the original purpose of the author in making this translation and the use for which it was intended can now be dealt with.

The opinions hitherto held by historians of the Bible in England as to the purpose of this work are various. The view held by Lewis was that it was made for the translator's own use; in this he is apparently followed by Moulton, and by Bagster, who adds the suggestion that it was to help in giving instruction. Baber, on the contrary, thought that it was meant for use by the congregations. Dr. Stoughton by a non-Wycliffite circle, and Prof. Lechler by ignorant priests.

Baber's opinion may be dismissed; it will be shown in *Section VII.* that the translation follows the Latin text too closely

[1] MS. B. 14, 19, fol. 62 b. Trinity College, Cambridge; cp. *E.B.V.*, p. xxviii. (1904).

[2] See *Section VIII.*

to be read independently of it, hence the work could have been of little use to ordinary members of a congregation.

Dr. Stoughton's arguments have already been dealt with.[1]

The view of Lewis and Moulton that the translation was made for private devotional reading is not borne out by the character of the glosses, which clearly suggest explanation and exposition rather than reflection.

On the other hand, the unsystematic arrangement of translated passages and the irregular occurrence of the glosses militate against the suggestion of Prof. Lechler that the work was intended as a handbook for ignorant preachers.

There remains the theory of Bagster that the translation was made for the writer's own use in giving instruction, and a closer examination of the glosses gives considerable evidence for this view, and throws some light on the kind of instruction for which the work might be used.

The study of the Bible was an important part of the mediæval University course. In this, instruction in the Bible and Theology usually took the form of a dictation by the lecturer of a passage of the book under consideration, followed immediately by the dictation of a gloss or commentary upon the passage.[2] Hence in the catalogues of mediæval Libraries entries are frequently found of glossed Bibles or books of the Bible, as in the twelfth-century Catalogue of the Library of Christ Church, Canterbury, the fifteenth-century Catalogue of the Library of St. Augustine's, Canterbury, and in John Whytefeld's Catalogue, compiled in 1389, of the Library of Dover Priory.[3] The Catalogue made in 1418 of the Library of Peterhouse, Cambridge, contains entries of a glossed gospel of St. John and of a brief tractate on the Epistles of St. Paul[4] (*i. e.* the Commentary without the text). These were probably works of a different character from

[1] See *Section III.*

[2] H. Rashdall, *Universities of Europe in the Middle Ages*, Vol. I. p. 220 (1895).

[3] M. R. James, *The Ancient Libraries of Canterbury and Dover* (1903).

[4] See *Camb. Hist. Eng. Lit.*, Vol. II. chap. xv.

the MS. under consideration, being more methodical and theologically learned.

As to Schools, a good deal is known about their foundation and management in the Middle Ages, but not much about the instruction which was given in them. Many were ecclesiastical foundations, connected with Cathedral or Collegiate Churches or with Chantries; others were purely secular, and were connected with Guilds or Hospitals, or were quite independent foundations. The question of schools in or connected with monasteries is a very doubtful one, but it does not appear that the monasteries maintained, at any rate before the fourteenth century,[1] any schools open to others than their own inmates.[2] Before then the only teaching given had been to those few boys who were offered by their parents for monastic life at an early age, and these were merely taught the rule of their order and singing for the choir. Later on there are records of some poor boys being maintained by the richer houses, but nothing is said about their education, though a little may have been provided by the chaplain of the Almonry.[3]

The ecclesiastical foundations were for the most part controlled by the secular clergy; from the meagre evidence as to the *curriculum* in these schools it does not appear that the Bible itself was taught as a rule, except the Psalms, the most usual book of instruction. A record of 1361 states that the boys in the school at Penrith, founded by the Bishop of Carlisle, were taught *super psalterijs* [*sic*], the grammar of Donatus, and singing.[4]

[1] A. F. Leach, *Early Yorkshire Schools*, Vol. I. Record Series, Vol. XXVII. p. viii. (1898).

[2] A. F. Leach, *Documents relating to Early Education in Worcester*, *Introd.*, p. ii. (1913): "The Monastic public school taught by monks is a mere chimera, no real specimen of which has yet been produced."

[3] *Ib.*, pp. xlvi and xlvii.

[4] J. Wilson, *Scottish Historical Review*, Vol. XI. pp. 39–53, where it is suggested that *psalteria*, since the substantive is in the plural, may mean musical instruments of some kind (cp. Vulgate, *psalterium*, where A.V. reads *psaltery*), but it seems very unlikely that instruction in playing them would be given in the school.

On the other hand, the Chantry certificates and warrants made in the reigns of Henry VIII. and Edward VI. show that even the school in so remote a place as Burgh (Brough) under Stainmore in Westmorland contained a volume of six books of the Bible, called *glosa ordinaria*, valued at 13*s.* 4*d.*[1] These documents contain very few entries of books, and this is the only place where a Bible is mentioned.

There is evidence that the schools managed by the secular clergy were sometimes attended by those in minor orders. Twelfth-century records of this remain with regard to both Worcester and Lincoln.[2] At the former place, the four chaplains of the Carnary Chapel had to go to school daily, and lectures were given from 6 a.m. to 9 a.m. The school which they attended may have been a grammar school or a divinity school. Biblical instruction would certainly have been given in these cases, and for such instruction the work in this MS. is in many ways adapted.

In addition to this professional instruction there was more general instruction from the pulpit, both in monasteries to congregations of monks, and in ordinary churches to the general public.

The duty of the secular clergy in teaching the people, as Chaucer tells us that his Poor Parson did, was evidently considered to be very important. It is clearly and emphatically stated in a statute [3] of the diocesan synod of Carlisle held in 1259. The clergy of the diocese are to be subjected to a periodical inspection, and asked—

"whether they know the Decalogue, that is the ten Precepts of the Law of Moses, and that they preach and explain them to the people entrusted to them; and whether they know how to repeat the Seven Deadly Sins and to preach them to be avoided by the people; and whether they know simply the Seven Sacraments; and whether they have at least a simple understanding of the Faith according to what is contained in the Psalm

[1] A. F. Leach, *English Schools at the Reformation*, pp. 103, 104 (1896).

[2] A. F. Leach, *Documents relating to Early Education in Worcester*, pp. xvii.–xix. (1913).

[3] *Statuta Karleolensia*, MS. No. 26.

Quicumque Vult, and in the larger Creed, and know how to instruct the people entrusted to them in these things." [1]

The preaching friars, as well as the secular clergy, taught the people from the pulpit, often with the assistance of glosses or commentaries. The friar in Chaucer's *Sumnour's Tale* explains that he preaches—

> "Nat al after the text of hooly writ;
> For it is hard to yow, as I suppose.
> And therfore wol I teche yow al the glose.
> Glosynge is a glorious thyng certeyn,
> For lettre sleeth, so as we clerkes seyn." [2]

Ironical as it is, this passage is contemporary evidence of the kind of preaching then in vogue, and for such preaching the MS., with its convenient juxtaposition of the Latin and English passages, and its elucidating comments, would clearly be useful, though it is, as will be shown, not adapted in some ways for ordinary preaching purposes.

The character of the glosses and amplifications themselves has already been examined in *Section V.*, and certain kinds of additions there grouped together bear on the purpose of the translation, and point directly to the conclusion that it was meant for use by a teacher or preacher. Those that do so most clearly are those that help to make a statement more emphatic, especially by putting it negatively as well as positively—see *Section V.* 3 (e) (γ). This way of looking at a thing from both sides is particularly convincing as to the didactic purpose of the work. Almost equally so are the phrases which recapitulate preceding arguments, or anticipate what follows—see *Section V.* 3 (e) (β), thus making the subject-matter of the whole passage clear at once and continuously. Again, the rhetorical repetitions and exclamations, and the phrases of address inserted for emphasis (*Section V.* 3. c, d) suggest that the writer was thinking of expounding or declaiming the text rather than merely reading it

[1] Translation by James Wilson in *Scottish Historical Review*, Vol. XI. pp. 39–53.

[2] *Canterbury Tales*, D. l. 1790 f.

or meditating upon it. The references in the text to other books in the Bible (see *Section V.* 3. f) would be particularly useful to a preacher as reminders, but they are too vague to serve any other purpose. The same is true of the marginal references to passages in the writings of St. Augustine and St. Ambrose (*Section V.* 3. h). The explanatory glosses, too (*Section V.* 1), would afford excellent help to any one teaching from the Bible, particularly those which explain metaphors and suggest alternative interpretations. It is noteworthy that these are quite different in character from the alternative renderings of separate words which occur very frequently in the earlier of the two Wycliffite versions,[1] which was intended to be read by all classes.

There are a few other additions to the text not noted in *Section V.* which afford some evidence in support of this theory of didactic purpose, and suggest that the writer, in spite of the occasional rhetorical treatment of his work that might belong to the pulpit rather than the teacher's desk, had, on the whole, an audience of students able to follow the Vulgate Latin in his mind—an audience such as might be found in a school for those in minor orders, or in a monastery—rather than an ordinary congregation of laity.

I. Cor. iv. 8: Now bee ȝee fyld . now be ȝee maad ryche; with outen vs ȝee regnẏn; *not* [sic] *þat þe apostyl spekys here by a fygure þat is callyd yronya.*

This is evidently a gloss intended for a teacher; the use of the learned word *yronya*, and of other learned words in glosses (see *Section V.*) shows that the writer can hardly have meant his work for the common people, who would not have understood it.

Rom. xiv. 6: He þat etys *þat is alle thynges* he etys to oure lord . . . he þat etys rot *þat is he þat abstenes* to oure lord he etys not; *þat is to þe honour of oure lord it is þat he etys not;* and he thankys god *for þe abstynence gifen vnto hym.*

Here the text is filled out, point after point being carefully emphasised so that nothing be lost by untrained minds because of the conciseness of the original.

[1] See *Section VII.*

I. Cor. vii. 18: . . . be he not circumcyded; *þat is be he not constreyned to þe jewys vse.*

By this gloss the significance to the argument of the difficult word is made clear.

I. Cor. ix. 4: Whe|þer we hafe not power of etyng and drynkyng *3oure thyngys þat is of lyfyng of 3oure goodys . as þof he seyde 3is we hafe.*

Here the answer is duly supplied to the rhetorical question in the text, as though to remind a teacher that a slightly educated person might not perceive that an affirmative answer was really implied.

I. Cor. xii. 3: No man may seye *þat is verrely in thou3t woord and werk* iesus *is* lord but in þe holy gost.

This phrase gets the full meaning out of the sentence, and may well have been the text of a discourse.

I. Cor. xiv. 26: Ylkeone of 3ou has þe salm . *þat is þurgh þe grace of god vndyrstandys þe salmys ;* an oþer has þe tonge . *þat is to seye dyuerse kyndes of tonges* an oþer has lore *of thewys* an oþer has þe apocalipse . *þat is to sey reuelacyoun* an oþer has interpretacyoun . *þat is to sey exposycyoun of scripturys.*

Here an explanatory note is added to each phrase so that none of the meaning may be lost or assumed as known. This passage illustrates the careful exactness with which the argument of the original is followed, the recapitulations, amplifications, and explanations with which each point is secured. The same characteristics have been illustrated by other glosses already quoted in *Section V.*

Apart from the additions themselves there are one or two points which are also in favour of this theory that the work was undertaken by a cleric for his own use in preaching or teaching.

The gradual change in the length of the passages translated at a time and in the frequency of the glosses suggests that the writer grew more at home in his work as he proceeded, and no longer required so many reminders[1]; and also that he was not thinking so much of the needs of other teachers who might make use of his work as of himself.

The presence of the Latin text is also significant, since it is absent in both the Wycliffite versions, and also in the E.B.V., in the former case because they were not intended for ecclesiastics alone, but for the whole nation, and in the latter because the persons for whom it was made could not understand the Vulgate.

[1] *See* above, p. xlii.

so that to include the Latin text would obviously have been superfluous. Richard Rolle's *Psalter*, which gives the Latin text, is altogether of a different character, since it was meant for private reading and meditation, and included a commentary.

The conclusions, then, to be drawn from records of mediæval religious instruction, and from an examination of the text itself, are that this translation was not made for ordinary reading by all and sundry, as the Wycliffite versions were, since in addition to other reasons its English is too awkward and unintelligible for those who could not refer to the Latin text, which is included in the work. It does not seem likely that it was meant for the private study of educated persons, nor that the author made it, as Richard Rolle did his *Psalter*, for some friend, clerical or lay; the character of many of the glosses goes against both these possibilities, and in the latter case there would probably have been some indication of its purpose in the MS. or in the work itself. Again, its comments are too simple in character and desultory in method for it to have been used in University teaching. Rather, it appears to come from one who was interested in the question of preaching—a supposition borne out by the glosses on II. Cor. ii. 17, iv. 2, and vii. 2, quoted on p. lv.—and knew something of rhetorical methods. The whole nature of the work suggests that it was made for the author's personal use in expounding Pauline arguments or in basing sermons upon them. The glosses almost all arise quite simply out of the context, and very few imply the use of any learned sources; this fact alone precludes the supposition that the work was intended as a text-book for advanced teaching, and so does its want of method. The Carlisle statute quoted above shows that the secular clergy were expected to teach from the pulpit; that glosses were used in sermons is certain from Chaucer's ironical reference to this method of exposition in the *Sumnour's Tale*, and there are frequent allusions to it in *Piers the Plowman*.

On the other hand, the work would be equally well adapted for the use of a teacher in a school addressing an audience composed of students who were capable of following, more or less,

the passages in Latin as he read them. A similar audience would no doubt be provided by a congregation of monks, but the close way in which the argument is followed and its points emphasised, anticipated, and recapitulated, as in I. Cor. xiv. 26, suggests that it may well have been used by a teacher in a school such as that attended by the chaplains of the Carnary Chapel at Worcester. The absence of book-learning in the glosses would not be felt in the instruction of slightly educated men in minor orders, for whom the proper understanding of the Pauline argument was of the first importance. The large number of learned words contained both in text and glosses, as in I. Cor. iv. 8, support this suggestion of pedagogic use, but they are not a conclusive proof, since if the people found them pleasing in religious plays,[1] they would no doubt not dislike them in sermons.

The translation is certainly not Wycliffite but orthodox, and is such that the Church can have found no reason for prohibiting its use. It was made by an ecclesiastic—monk or secular clerk, but not friar, since a friar would never have translated *in falsis fratribus* by *in false freris*.[2] A monk would have more leisure and perhaps more learning for such a work than a secular clerk, but would be less likely to have so marked a bent for teaching or preaching as that displayed by the author.

As to the date when the translation was made, it is impossible to determine an exact date in the absence of any external evidence or any definite clues in the work itself. There is perhaps a slight indication in Col. i. 29, which reads: "I trauayle in striuande *agynus þe rebelys*." This interpolation seems quite gratuitous, and may perhaps indicate a date soon after 1381.

The language-forms point to the latter part of the fourteenth century,[3] and the handwriting is of the same date, or perhaps a little later.[4]

[1] See the second passage from George Puttenham quoted in *Section V*, pp. xxxvi, xxxvii.

[2] II. Cor. xi. 26. [3] See *Section VIII*. [4] See *Section I*.

The translation may have preceded the Wycliffite versions, and at any rate was probably not long after them, since when these translations of the complete Bible became widely known there would be less likelihood of such halting and laborious translations of portions of it being made.

In any case it was almost certainly made before 1408/9, when, by the Constitutions of Archbishop Arundel, the use of all English versions made in the time of Wycliff or since and the making of new ones were strictly forbidden to all, clerical and lay alike.[1]

Section VII. *The Translation compared with its Contemporaries.*

The translations of the Bible in the fourteenth century form part of a general activity in translating in England at that time Most of the literary production, from that of the "grand translateur" downwards, consisted of translations and adaptations both in verse and prose, of foreign originals. Here it is only necessary to consider those in prose; these differ widely in character. In the first place there are those admirable renderings which combine a reasonable amount of accuracy with idiomatic and natural English, such as Chaucer's *Boethius;* on the one side of these are the free and unpedantic translations which regard the spirit rather than the letter, such as *The Travels of Sir John Maundeville* and John Trevisa's translations of Higden's *Polychronicon* and of the *De Proprietatibus Rerum* of Bartholomæus Angelicus; and on the other side are those works which are little more than word for word construing from their respective originals, such as Dan Michel's *Ayenbite of Inwit* and Richard Rolle's *Psalter*, the former being a translation from the French, the latter from the Vulgate Latin. There is interesting contemporary evidence that the questions of translations

[1] Wilkins, *Concilia*, Vol. III. p. 317.

generally, and of the claims of literal as against idiomatic rendering, were being discussed. The author of the *Chastisyng of Goddis Children*[1] recognises the arguments then current against translating the Bible into English at all, but is not himself utterly opposed to vernacular renderings and their moderate use. He writes—

"Many men repreueþ to haue þe Sawter or Matyns or þe Gospel in Englisch or þe Bible, bicause þei moun not be translatid in-to no vulgar word bi þe word as it stondiþ wiþoute greet circumlocucioun aftir þe felyng of þe first writeris whiche translatiden þat in-to Latyn bi þe teching of þe Hooli Gost. Neþeles I wole not repreue suche translaciouns, ne I repreue not to haue hem on Englische."

The question of the advisability of translations at all is discussed at greater length in a *Dialogue between a Lord and a Clerk upon Translation*,[2] written by John Trevisa probably about the year 1387, when he translated Higden's *Polychronicon*, for the Lord urges the Clerk in the dialogue to translate the "books of Chronicles" of "Ranulphus, monk of Chester." The reasons for translating these and other useful works into English are set forward by the Lord, who demolishes the objections raised by the Clerk. Translations of the Bible are only mentioned in illustration of the general argument. The Septuagint, the Vulgate, and various Old English renderings are adduced by the Lord to show that Biblical translations have always been considered advisable, and the prevalent contemporary opinion that they were then particularly necessary, in spite of a certain prejudice against them (voiced by the Clerk), is expressed in the following passage—

"Also holy wrytte in Latyn is bothe good and fayr And yet for to make a sermone of holy wrytte al in latyn to men that can Englysshe and no latyn, it were a lewd dede, for they be neuer the wyser For the latyn but it be told hem in Englysshe what it is to mene. And it maye not be told

[1] MS. B. 14, 19. fol. 62 *b*. Trin. Coll. Camb. cp. *E.B.V.* p. xxviii. (1904).

[2] *An English Garner: Fifteenth Century Prose and Verse*, ed. A. W. Pollard, p. 203 f. (1903), with spelling modernised from Caxton's edition of 1482.

in englissh what the latyn is to mene without translacion out of latyn in to Englysshe. Thenne it nedeth to haue an englysshe translacion and for to kepe it in mynde that it be not foryeten it is bettre that suche a translacion be made and wryten, than sayd and not wryten." [1]

It must have been a similar train of thought that led the translator of this version of the Pauline Epistles to set out upon his work.

Both Trevisa and the reviser of the Wycliffite Bible discuss literal as against idiomatic translation. Before beginning his translation of the *Polychronicon* the former wrote a letter [2] to his patron, Lord Thomas of Barkley, which may be considered as the preface to the work, since it states the principles of translation which Trevisa intended to follow. He writes—

"I[n] some place I shall set word for word, and actiffe for actiffe, and passife for passife, arowe righ[t]as it stondeth without changinge the order of words, and set actife for passife,[3] and ayenward; And in some places I must set a reson for a word and tell what it meaneth; But for all such changing, the meaning shall stand and not be changed; but some words and names of Cuntries, of londs, of Cities . . . must be set and stand for himself in her owne kinde; as Asia, Europia, Africa, . . . and many such words and names."

The principles of translation laid down by the Wycliffite reviser were, as is well known, similar to those of Trevisa. He writes—[4]

"First it is to knowe that the best translating is out of Latyn into English, to translate aftir the sentence and not oneli aftir the wordis, so that the sentence be as opin, either openere, in English as in Latyn, and go not fer fro the lettre; and if the lettre mai not be suid in the translating, let the sentence euere be hool and open, for the wordis owen to serue to the entent and sentence, and ellis the wordis ben superflu either false."

[1] Caxton, *ib.* p. ii (1482).

[2] John Smyth: *Lives of the Berkeleys*, ed. Sir John Maclean, Vol. I. p. 344; A. W. Pollard, *ib.*, pp. 209–10 (with modernised spelling and emended text).

[3] Mr. Pollard emends the sentence to the following: "[But in some place I must change the order of words] and set active for passive," etc.

[4] Forshall and Madden, *General Prologue*, Cap. XV. Vol. i. p. 56 f.

Then follows detailed grammatical advice—

"In translating into English, manie resolucions moun make the sentence open, as an ablatif case absolute may be resoluid into these thre wordis, with couenable verbe, *the while*, *for*, *if*, as gramariens seyn; . . . and sumtyme it wolde acorde wel with the sentence to be resoluid into *whanne*, either into *aftirward* . . . ; and sumtyme it mai wel be resoluid into a verbe of the same tens, as others ben in the same resoun, and into this word *et*, that is, *and*, in English . . . Also a participle of a present tens, either preterit, of actif vois, either passif, mai be resoluid into a verbe of the same tens and a coniuncciouu copulatif . . . and this wole, in manie placis, make the sentence open, where to Englisshe it aftir the word, wolde be derk and douteful. Also a relatif, which mai be resoluid into his antecedent with a coniuncciouu copulatif . . . Also whanne oo word is oonis set in a reesoun, it mai be set forth as ofte as it is undurstonden, either as ofte as reesoun and nede axen; and this word *autem*, either *uero*, mai stonde for *forsothe*, either for *but*, and thus I vse comounli; and sumtyme it mai stonde for *and*, as elde gramariens seyn. Also whanne riȝtful construccioun is lettid bi relacion, I resolue it openli. . . . At the bigynnyng I purposide, with Goddis helpe, to make the sentence as trewe and open in English as it is in Latyn, either more trewe and more open than it is in Latyn . . . And where I haue translatid as opinli or opinliere in English as in Latyn, late wise men deme, that knowen wel bothe langagis, and knowen wel the sentence of holi scripture. And wher I have do thus, or may, ne doute, thei that kunne wel the sentence of holi writ and English togidere, and wolen trauaile, with Goddis grace theraboute, moun make the bible as trewe and as opin, ȝea, and opinliere in English than it is in Latyn. . . . But in translating of wordis equiuok, that is, that hath mani significacions undur oo lettre, mai liȝtli be pereil, for Austyn seith in the ij. book of Cristene Teching, that if equiuok wordis be not translatid into the sense, either vndurstonding, of the autour it is errour. . . . Therfore a translatour hath greet nede to studie wel the sentence, both bifore and aftir, and loke that suche equiuok wordis acorde with the sentence, and he hath nede to lyue a clene lif, and be deuout in preiers, and haue not his wit ocupied about worldli thingis, that the Holi Spiryt, autour of wisdom and kunnyng, and truthe, dresse him in his werk, and suffre him not for to erre. Also this word *ex* signifieth sumtyme *of*, and sumtyme it signifieth *bi*, as Jerome seith; and this word *enim* signifieth comynli *forsothe*, and, as Jerome seith, it signifieth *cause thus*, *forwhi*; and this word *secundum* is taken for *aftir*, as manie men seyn, and comynli, but it signifieth wel *bi*, either *up*, . . . Manie such aduerbis, coniuncciouns, and preposiciouns ben set ofte oon for another, and at fre chois of autouris sumtyme; and now tho shulen be taken as it acordith best to the sentence. Bi this maner, with good lyuyng and greet trauel, men moun come to trewe and cleer translating, and trewe vndurstonding of holi writ, seme it neuere so hard at the bigynnyng."

Trevisa's principles allowed of more elasticity than those of the Wycliffite reviser. In Trevisa's educational works it was sufficient to give an assurance that the meaning should "stand and not be changed," and his aim was not to be exact but interesting, vivid, and amusing. Accordingly he gives the preference to colloquialism over exactitude, and allows himself to abridge or to expand his original at will. It is to be regretted that the Biblical translation with which Trevisa has been credited by tradition is not extant; there his free and lively methods and the ultra-literal fashion that often spoilt fourteenth-century Biblical translations might have happily tempered each other. For the translation of the Bible, although perhaps it belongs to the general fashion of the fourteenth century, stands on a separate footing. Here alone the translator felt the obligations of accuracy and scholarship. A comparison of the various Biblical translations of the fourteenth century illustrates especially the efforts made to reconcile the two ideals of preserving the exact significance and of giving it in intelligible English. There are those in which nothing, or hardly anything, more than literal construing is attempted; such is Richard Rolle's *Psalter*,[1] conjecturally dated in 1326/7 [2]. This consists of the Latin text, followed by a translation, and then by a commentary, and thus corresponds to the commentaries on the Gospels mentioned in *Section VI.* p. liii. The translation is mere construing of the Latin; it would not be possible to be more literal. The Latin order of words is rigidly followed with entire disregard of the English usage, and Latin cases and prepositions are not adapted.

Thus he renders in *Psalm I.*—

Verse 1: *Beatus uir qui non abijt in consilio impiorum: et in via peccatorum non stetit, et in cathedra pestilencie non sedit*, by "Blisful man the whilk oway ȝed noght in the counsaile of wicked; and in the way of synful stode noght, and in the chaiere of pestilens he noght sate."

Verse 2: *Sed in lege domini voluptas eius: et in lege eius meditabitur die ac nocte:* "Bot in laghe of lord the will of him: and in his laghe he sall thynke day and nyght."

[1] Ed. H. R. Bramley, Oxford, 1884.

[2] *Ib.*, p. xv.

The commentary that follows each verse is also mainly a translation, and is only slightly less literal than the text itself.

The early Wycliffite Version of 1382 is an attempt at a more natural translation than this, but it is hardly more successful. Here the writer is additionally hampered by his lack of command of the Latin, but what is specially noticeable is his anxious solicitude lest he should mislead. He feels that his work will be read chiefly by those who have no opportunity of reference to the Latin original, so that the entire responsibility lies on him.

This is evident in his nervous use of numerous double renderings, which are much more frequent in this early text than in the revision, more frequent, even, than in this present version of the Pauline Epistles, where the presence of the Latin text provided a safeguard.

For instance, the *E.V.* reads, in I. Cor. i. 8, *crime or greet synne;* in ver. 10, *scismes or dyuysiouns, dissenciouns or discordis;* in ver. 11, *signyfied or toolde;* in ver. 17, *to euangelyse or preche the gospel;* in ver. 25, *syk thing or freel;* and so on.

Better work is found in the translation of parts of the New Testament published by Miss Paues (*E.B.V.*) The quality of the E.B.V. varies considerably in different parts of it, since it is by two translators. The second part [1] is inferior to the first. As in the present text, there are many glosses and alternative renderings, and many mistranslations due either to ignorance or to a corrupt Latin text from which the translation may have been made. Yet in spite of these Miss Paues considers this second part to be superior to the Earlier Wycliffite Version in clearness of expression, although in accuracy and polish it is inferior to the Later.[2]

The first part [3] of this translation was made by a good Latin

[1] Consisting of the first six chapters of St. Matthew, the Acts, and the Catholic Epistles, written in a North Midland dialect.

[2] *E.B.V.* pp. lxxix.–lxxxvi (1904).

[3] Consisting of a Prologue, the Pauline Epistles, and those of Peter, James, and I. John, written in a Southern dialect.

scholar, who could also write clear and idiomatic English; his work is free from inaccuracies to a great extent, and is put by Miss Paues on a level with the Later Wycliffite Version.[1]

Finally, the Later Wycliffite revision is the work of a reviser who followed principles of translation which remain valid even when considered in the light of modern scholarship. His rules go, for the most part, against rather than in favour of an unswerving grammatical exactitude (though, of course, he does not admit of the slightest change of the meaning of the original) thus indicating in what direction had lain the fault of previous Biblical renderings.

The version in the MS. under consideration comes nearest to the Early Wycliffite translation. Often in the examples of syntax cited in *Section V* the E.V. shares the awkward and obscure construction of this version, but in order of words the E.V. is sometimes the more natural of the two; for instance—

Rom. i. 9: MS. *Testis enim michi est deus* . . . for witnesse to me is god. E.V. forsoth god is a witnesse to me. Rom. i. 21: MS. *obscuratum est insipiens cor eorum* . . . þe herte of þem vnwise is maad derk. E.V. the unwise herte of them is derkid (where the adj. *unwise* is rightly made to qualify *herte*). Eph. iv. i: MS. *Obsecro itaque uos ego uinctus in domino ut digne ambuletis uocacione qua uocati estis* . . . þerfore I beseche ȝou breþere I bounden in oure lord þat ȝee worþily go þurgh þe calling þat ȝee ar callyd. E.V. and so I bounden in the lord byseche that ȝe walke worthily in the clepinge in which ȝe ben clepid. Eph. iv. 6: *qui super omnes et per omnia et in omnibus uobis* . . . þe whiche ouer alle and þurgh alle þyng and in alle vs. E.V. The which is above alle men and by alle thingis and in vs alle.

These improvements, however, are not very frequent, and the E.V. as a whole cannot be ranked much higher than the version of MS. Parker 32.

This version does not compare favourably with any other Biblical translation made in the fourteenth century, except with Rolle's *Psalter*. As has been said, it is on the whole inferior to the Wycliffite E.V., and though the inferior part of the E.B.V. is on about the same level of inaccuracy, in other respects it is

[1] *E.B.V.* pp. lxxxii. and lxxxvi (1904).

superior. The glosses in the E.B.V., though numerous, are of a very simple explanatory kind as a rule, and are seldom so extensive as those which sometimes occur in the Parker MS. 32. The text is much more readable and intelligible, and more independent of the Latin original, perhaps because the latter was not written alongside it. *A fortiori*, the first and better part of the E.B.V. is of much greater merit than the present translation. The version of the Parker MS. 32 is extremely literal and unpolished, and often inaccurate; in many places it would even have been incomprehensible to an English-speaking person unable to compare it with the Latin original. Its obscurity is due, to a certain extent, to its vocabulary, which contains a large number of words adapted from the Latin [1] that were not in common use at the time. These are sometimes explained by a gloss, but not always, and the very explanation constitutes an interruption, and distracts the reader's attention from the meaning of the passage as a whole. Examples of such unfamiliar words are: *vnordeyne*, *exacerbacyoun*, *molles*, *vndermynystracion*, *susurrus*, *opitulacyoun*, *coaccyoun*.

The obscurity also lies largely in the syntax, which is often very much strained in conformity with the Latin original. The translator recognised no such principles as those laid down by the reviser of the Wycliffite Version in his Prologue for the guidance of other translators of the Bible.[2] He does not, as a rule, resolve Latin ablative absolutes and participles into subordinate clauses with a finite verb, nor does he often change a relative pronoun into its antecedent, repeated and preceded by a copulative conjunction. For instance—

Rom. i. 27: MS. *relicto naturali usu* . . . þe kyndely use forsaken. L.V. also the men forsoken the kyndli uss. I. Cor. i. 7: MS. *uobis* . . . *expectantibus reuelacionem* . . . to ȝou . . . abydande þe reuelacyoun. L.V. to ȝou . . . that abiden the schewyng. I. Cor. i. 18: MS. *pereuntibus* . . . to þe perschende. L.V. to hem that perischen. Phil. iii. 13: MS. *autem quidem que retro sunt obliuiscens ad ea uero que priora sunt extendens meipsum.* . . . but þoo thyngys þat ar behynde I forgetande and

[1] See *Section V.*

[2] See above, p. lxx.

spredande me forsoþe to þoo thynges þat ar fyrst. L.V. y forȝete tho thingis that ben bihyndis, and stretche forth my silf to tho thingis that ben bifore. II. Thess. ii. 4 : MS. *ita ut in templo sedeat ostendens se tamquam sit deus* . . . so þat he sytte in þe temple of god schewande hym as þat he be god. L.V. so that he sitte in the temple of god, and schewe hym silf as if he were god. I. Tim. i. 6 : MS. *a quibus quidam aberrantes conuersi sunt* . . . fro þe whiche somme fro errande þei ben turnyd. L.V. fro whiche thingis sum men han errid and ben turned. I. Tim. i. 12 : MS. *quia fidelem me existimauit ponens in ministerio* . . . for he settande me in mynysterye trowide me trewe. L.V. for he gesside me feithful and putte me in mynystrie.

His fondness for relatives is illustrated by—

Rom. i. 3, 4 : MS. *de filio suo qui factus est ei ex semine dauid secundum carnem qui predestinatus est filius dei* . . . his sone þe whiche is maad to hym of þe seed of dauid after þe flaseh þe whiche is before ordeynyd goddis sone. L.V. his sone which is maad to hym of the seed of Dauid bi the flesch, and he was bifor ordeyned the sone of God.

Here the L.V., because of the confusion of its pronouns, is not much better than the MS. rendering.

Sometimes the translator retains a subordinate clause with a conjunction and a finite verb, where the Wycliffite reviser has perceived the advantage of an infinitive, *e. g.*—

I. Cor. i. 27 : MS. *ut confundat forcia* . . . *þat he confounde stronge thynges.* L.V. to confounde the stronge thingis.

The order of words is often unnatural, and the phrases are stiff because the translator has not been bold enough to depart from the Latin order; in this respect the Wycliffite reviser is often his superior. For instance—

Rom. i. 15 : MS. *promptum est* . . . *ewangelisare* . . . it is redy and to ȝou . . . for to preche þe ewangelye. L.V. is redi to preche the gospel also to ȝou. I. Cor. i. 29 : MS. *in conspectu eius* . . . in þe siȝte of hym. L.V. in his siȝt. Phil. iii. 11 : MS. *configuratus morti eius* . . . I configured to þe deaþ of hym. L.V. and be maad lijk to his deeth. Phil. iii. 19 : MS. *quorum finis interitus* . . . þe eende of whom þe death. L.V. whos ende is deth. Phil. iii. 20 : MS. *nostra autem conuersacio* . . . oure forsoþe conuersacion. L.V. but oure lyuyng. I. Tim i. 12 : MS. *gracias ago ei* . . . thankyng I do to hym. L.V. I do thankingis to him. Heb. viii. 3 : MS. *vnde necesse est et hunc habere aliquid* . . . wherfore it is nede and hym to haue sumwhat. L.V. wherfore it is nede that also this bischop haue sum thing.

Examples of the inaccuracy of the translator, and of his misleading, if not actually wrong, renderings have already been given in *Section V.*

Thus this translation cannot take a high place among works of a similar character in the fourteenth century, and in fact can only be placed above Rolle's *Psalter* and the *Ayenbite of Inwit.* It is inferior to all the other New Testament and Bible translations, even to the Earlier Wycliffite Version and the inferior part of the E.B.V. But its form makes it clear that, like Rolle's *Psalter*, it was never intended to be read as an independent translation; and it shares equally with all the other New Testament translations of the time the interest of showing how the fourteenth-century mind wrestled with the difficulties of Pauline thought, clutching at the thread of the logical argument, as is shown, for instance, in the explanatory repetitions and references in Rom. v. 16, and striving to express the full thought, sometimes even finding more than is given (perhaps misled by some commentator) as in I. Cor. xv. 32, Rom. xiv. 7, 8, and 22. But for the most part the translator conscientiously attempts to make the text clear by the narrow light of a very simple morality and dogma (as in Rom. x. 6 and 7), although hampered by an indifferent knowledge of Latin and the lack of any real mastery over his own language.

Section VIII. *Language.*[1]

I. *Vowels of stressed syllables.*

O.E. Short Vowels.

§ 1. O.E. *a* remains as [*a*] in closed syllables; in open syllables it is lengthened to [*ā*]—

crabbe, II. Tim. ii. 17; *forsaken* (p.p.), Rom. i. 27; with absorption of following unaccented vowel after loss of intervening consonant; *maade* (p.p.), Rom. i. 22.

[1] This Section only attempts to deal with words of English and Scandinavian origin. For explanation of abbreviated book-titles see Bibliography, p. xciii. f.

Before nasals O.E. *a* usually remains, but is lengthened to [ā] in open syllables, and to [ǭ] before lengthening consonant groups—

thankid (p.p.), Rom. i. 21; *name*, Rom. i. 5; *foond* (3. sg. pret.), II. Tim. i. 17; with earlier shortening: *standen* (1. pl. pres.), Rom. v. 2.

Throughout *fro* (O. Scand. *frá*) occurs for the native form *fram*.

Beside forms in *a* occur others in *e* from O.E. bye-forms in *æ*, in—

whan, Rom. iii. 4 (5 times); *þan*, Rom. v. 15 (17 times); *þanne*, Rom. viii. 10 (8 times); *when*, Rom. iv. 19 (62 times); *þen*, Rom. vii. 13 (28 times); *whenne*, I. Cor. xvi. 2 (once); *þenne*, Rom. xi. 6 (13 times).

§ 2. O.E. *æ* (Merc. Kent. *e*) appears as *a*—

hadde, Rom. i. 21; *fadyr*, Rom. iii. 25. O.E. *tōgædere*, *tōgedere*, always appears with *-i-*, *-y-* forms, on account of the following dental (cp. Morsb. § 109) or the preceding palatal (cp. Kal. § 208, *Anm.* 9.): *togidere*, Rom. i. 12; *togydere*, Rom. iii. 12. O.E. *gaederian*, *gadrian*, gives forms with *-a-* and *-e-* (each 4 times): e. g. *gederyd* (p.p.) I. Cor. v. 4; *gaderyd* (p.p.), I. Cor. vii. 29.

§ 3. O.E. *e* is written *e*, whether retained as a short vowel or lengthened in open syllables to [ē]; when lengthened before lengthening consonant-groups (sound-value [ē]) or in monosyllables, it is written *e* or *ee*—

helpere, Rom. xvi. 9; *thenke* (1. sg. pres.), II. Cor. i. 17; *ete* (inf.), Rom. xiv. 2; *ȝeelde* (inf.), Rom. ii. 6; *weel*, Rom. xi. 19.

§ 4. O.E. *i* usually remains, written *i*, *y*, but is lengthened before lengthening consonant-groups—

wille (sb.), Rom. ix. 19; *drynke* (inf.), Rom. xiv. 21; *fynde* (1. sg. pres.), Rom. vii. 18.

O.E. *i* also appears sporadically as *e* in *þedyr*, Rom. xv. 24.

§ 5. O.E. *o* remains unless lengthened in open syllables or before lengthening consonant-groups—

folc, Rom. i. 5; *brokyn* (p.p.), Rom. xi. 17; *woord*, Rom. ix. 28; *ȝoldyn* (p.p.), II. Cor. i. 11.

O.E. *o* appears as *u* in *durste* (3. sg. pret.), Rom. v. 7, probably by analogy with other parts of the verb, *e. g.* inf. *durn*, Phil. i. 14.

§ 6. O.E. *u* remains, written *v*- initially, *u* or *o* medially, unless lengthened before lengthening consonant-groups, when it is written *ou*, value [ū]—

vnderberande, Col. iii. 13; *tunge*, Rom. xiv. 11; *sone*, Rom. i. 3; *ground*, Rom. xv. 20; *doumbe*, I. Cor. xii. 2.

§ 7. O.E. *y* (Kent. *e*) appears as *y*, *i*, representing unrounded [*i*], unless lengthened to [ī], written *y*, before lengthening consonant-groups—

synne (sb.), Rom. i. 28; *fulfild* (p.p.), Rom. i. 29; *mynde*, Rom. xv. 15.

O.E. *y* appears as *e* (26 times), beside *i* or *y* (25 times) in forms of the verb O.E. *wyrcan*, probably by analogy with the sb. Angl. *werc*., e. g. *werke* (1. sg. pres.), Rom. vii. 20; *wyrke* (1. sg. pres.), Rom. vii. 15.

O.E. *yfel* appears with *e* forms throughout, e. g. *euyl*, Rom. xiii. 3 (see Morsb. § 130).

The form *lefte* (2. pl. imp.), Heb. xii. 12, is from O.E. inf. **leftan* (Orm. *lefftenn*) beside *lyftan* (see Morsb. § 129, Anm. 5).

O.E. *y* appears as *u* by analogy in *hungres* (3. sg. pres., cp. sb. O.E. *hungor*), Rom. xii. 20, and in *lustys* (sb. pl., from an O.E. byeform *lust* without umlaut), II. Tim. iii. 4 (cp. Morsb. § 129, Anm. 4. 2).

The forms *suche* (4 times, *e. g.* Rom. i. 32); *suyche* (17 times, *e. g.* Rom. ii. 2), *suych* (13 times, *e. g.* Philem. 9), O.E. *swilc*, *swylc*, may be due to the influence of the preceding *w* (cp. Urk. p. 64), or of the following palatal (cp. Kal. § 226 b). The forms *swych* (once), Heb. viii. 1, *swyche* (once), Heb. vii. 26, and *sich* (once), I. Cor. v. 1, also occur; *which* does not occur with *-u-* in this text.

The form *worte*, Rom. xiv. 2, (O.E. *wyrt*) is probably from a byeform without umlaut (cp. Morsb. § 129, Anm. 3).

O.E. Long Vowels.

§ 8. O.E. ā usually appears as *o*, *oo*, value [ǭ]—

holy, Rom. i. 2; *aroos*, Rom. xiv. 9. In 5 cases a following *-i-* or *-y-* indicates the length of the *-o-*, e. g. *rois* (3. sg. pret.), Rom. viii. 34; *aboyd* (3. sg. pret.), Heb. xi. 10. The Northern *-a-* occurs 3 times; *takyns*, *haly*, Rom. xv. 19; *ham*, I. Cor. xiv. 35. In Scand. loanwords the corresponding Scand. diphthong *ei* remains as *ay*, *ey*, e. g. plur. *gayte*, *gayt*, Heb. ix. 12, 13; *geyte*, Heb. x. 4, cp. O. Scand. *geit*.

§ 9. Angl. W.S. ǣ, Kent. ē (Gmc. *ai* + *i̯*, *j*) appears as *e*, *ee*, value [ē]—

hele, Rom. i. 16; *leest* (= least), once, I. Cor. xv. 9.

When shortened this sound appears as *a* and *e*—

a-forms: *dalt* (p.p.), twice, *e. g.* I. Cor. xiii. 3; *sprad* (p.p.), twice, *e. g.* Rom. x. 21; *lad* (p.p.), 5 times, *e. g.* II. Cor. i. 16; (3. sg. pret.), once, Col. ii. 15; *ladde* (3. sg. pret.), once, Heb. vii. 19; *laste* (= last), and compounds, throughout, *e. g.* Rom. i. 10; xvi. 25; *lasse*, once, Rom. ix. 12; *last* (= lest), twice, *e. g.* Rom. xi. 21; *clansyng*, once, Heb. ix. 13; *any*, Rom. i. 10 and throughout except 6 times *ony*, e. g. Rom. v. 7.

e-forms: *led* (p.p.), 6 times, *e. g.* Rom. ii. 4; *ledde* (p.p.), once, Rom. xv. 24; (3. sg. pret.), twice, *e. g.* Eph. iv. 8; *lesse*, 16 times, *e. g.* I. Cor. iii. 15; *lest* (= lest), 30 times, *e. g.* Rom. xv. 20; *leste* (= lest), twice, *e. g.* I. Cor. iv. 6; *leste* (= least), once, Eph. iii. 8; *clenȝe* (inf.), Heb. ix. 14, and throughout.

§ 10. W.S. *ǣe*, non-W.S. *ę̄*, (Gmc. *æ*) appears as *e*, *ee*, probably with value [*ę̄*], from non-W.S. *ē*—

drede (inf.), Rom. xi. 20; *seed*, Rom. iv. 13.

When shortened this sound usually appears as *e*, but twice as *a*—

dredde (pret. pl.), Heb. xi. 23; *rad* (p.p.), twice, *e. g.* II. Cor. iii. 15.

§ 11. O.E. *ē* remains [*ę̄*], written *e*, *ee*—

mede, Rom. i. 27; *wee*, Rom. v. 1.

§ 12. O.E. *ī* remains [*ī*], written *i*, *y*—

rise (inf.), Rom. xiii. 11; *lyf*, Rom. ii. 7.

When shortened it appears as *i*, *y*, value [*i*]—

wisdam, Rom. viii. 7; *wymmen*, Rom. i. 26; after *w-* it appears as *o*, value [*u*°], in *womman*, Rom. vii. 2.

§ 13. O.E. *ō* remains [*ǭ*], written *o*, *oo*—

dom, Rom. ii. 3; *sooþnes*, II. Thess. ii. 12. In 13 cases *-i-* or *-y-* is used to indicate the length of the preceding vowel, e. g. *oiþer*, II. Thess. ii. 15, *oyþer*, I. Cor. xiv. 6. (O.E. *ōhwæþer*).

§ 14. O.E. *ū* remains [*ū*], written *ou*, *ow*—

mouþ, Rom. iii. 14; *hows*, I. Cor. i. 16.

When shortened it appears as *v-*, *-u-*, *-o-*, value [*u*]—

vpon, Rom. i. 18; *huswyfes*, I. Tim. v. 14; *abouen*, Rom. xiii. 1.

§ 15. O.E. *ȳ* is unrounded to [*ī*], written *y*, *i*—

fyre, Rom. xii. 20; *fir*, II. Thess. i. 8. This sound when shortened before two or more consonants is seen in *lytlyng*, Rom. xi. 12; *filthe*, Rom. i. 27.

O.E. Short Diphthongs.

§ 16. *Breaking.*

O.E. *ea* (Angl. *ea*, *a*), from *a* before *r*, *l*,+ consonant, appears as *a*, except before the lengthening consonant-group *ld*, where it gives [ǭ]—

hardnesse, Rom. ii. 5; *halp* (3. sg. pret.), Rom. vi. 14; *told* (p.p.), Rom. iv. 5; *hoolde* (2. pl. imp.), II. Thess. ii. 15.

O.E. *ea* (Angl. *æ*), from *a* before *h* and *h* + consonant, appears as *a* before *x* (= *hs*) : (see also under *Consonant Influence*)—

waxe (2. pl. pres.), Rom. vi. 21.

O.E. *eo* before *r*, *l*, + consonant, appears as *e*, *ee*, value [ę́], before lengthening consonants [ē], also as *o*. beside *e*, when *w* immediately precedes—

herte, Rom. i. 21; *eerþe*, Heb. vi. 7; *swerd*, Rom. xiii. 4; *worschipe*, Rom. ii. 10.

There are no examples of the change of M.E. *e* (O.E. *eo*) to *a* before *r* + consonant in native words, but *a* is occasionally found in this position in French loanwords—

parfite, Eph. iv. 13, beside *perfyte*, Rom. xii. 2.

O.E. *eo*, from earlier *e* before *h* and *h* + consonant, became *i*, *y*, by the so-called palatal umlaut in the O.E. period; this vowel remains (see also under *Consonant Influence*), *e. g.*—

sixty, I. Tim. v. 9; *riȝtwisnesse*, Rom. i. 17.

The *i*-umlaut of O.E. breaking diphthongs appears as *e*, *ee*—

ȝerde, I. Cor. iv. 21; *schepperde*, Heb. xiii. 20.

§ 17. *u-, o- umlaut.*

O.E. *eo*, the *u/o* umlaut of *e*, appears as *e*—

heuen, Rom. iv. 18; *sefyn*, Rom. xi. 4. There are no certain examples representing the *u/o* umlaut of *i*.

§ 18. *Palatal Diphthongisation.*

After an initial palatal consonant—

Angl. *æ*, *e* (W.S. *ea*) appears as *a*—

schal (sg.), Rom. ii. 6; *ȝaf* (3. sg. pret.), Gal. iii. 18.

Angl. *e* (W.S. *ie*) appears as *e*, or when lengthened as *e*, *ee*—

forgete (inf.), Heb. xiii. 2; *ȝeelde* (inf.), Rom. ii. 6.

The verb *to give* appears with root-vowel *i* throughout its present-stem forms, probably influenced by the East Scand. verb *giva* (cp. Björkman: *Scand. Loanwords in M.E.*, pp. 155–6).

O.E. *o* (*eo*) remains—

ȝok, II. Cor. vi. 14.

O.E. Long Diphthongs.

§ 19. O.E. *ēa* appears as *e*, *ee*, *ea*, value [ę̄]—

deth, Rom. i. 32; *ȝeerys*, Rom. xv. 23; *deade*, Rom. i. 4.

Shortening of the vowel is indicated by the double consonant in—

gretter (compve.), Heb. vi. 13.

§ 20. O.E. *ēo* appears as *e*, *ee*, value [ę̄]—

fend, I. Tim. iii. 7; *seeke* (adj.), Rom. xv. 7.

When shortened this sound gives *e*, *i*, *y*—

derrest, I. Cor. x. 14; *sik*, I. Cor. viii. 7; *syknesse*, II. Cor. xii. 9.

§ 21. The *i*-umlaut of O.E. *ēa*, *ēo* (Angl. Kent. *ē*, *ēo*, *īo*) appears as *e*, *ee*, value [ę̄] from the Anglian forms—

heren (inf.), Rom. x. 14; *newe*, Gal. vi. 15; *beleeuyn* (3. pl. pres.), Rom. iii. 22.

Consonant Influence.

Vowel + Palatal Spirant.

§ 22. O.E. *æ* + ȝ gives *ay*, *ey*—

day, Rom. ii. 5; *seyde* (3. sg. pret.), Rom. ix. 29; the verb *to say* has all forms in *-ey-*, except once inf. *sayn*, Rom. iii. 5. Exceptional is *agynus*, Col. i. 29.

§ 23. O.E. *e* + ȝ gives *ey*, value [ęi]—

wey, I. Thess. iii. 11.

This sound before *ht* gives *i*—

behiȝte (3. sg. pret.), Rom. iv. 21; *behiȝt* (p.p.), Rom. i. 2, constructed from O.E. reduplicating preterite *-heht*.

§ 24. O.E. $\breve{\imath} + ȝ$, $\breve{y} + ȝ$ appear as *y*, value [ī]—

lyse (3. sg. pres.), Rom. vii. 18; *hyed* (p.p.), I. Thess. ii. 17; *bye* (inf.), Tit. ii. 14, an analogical form; *steye* (inf.), Rom. x. 6, has *-ey-* either by Scand. influence (cp. Björkman, *Scand. Loanwords in M.E.*, p. 62), or by transference into the 2nd ablaut class.

§ 25. O.E. *i* (earlier *ea*, *eo*) also appears as *i*. *y*, before *ht*—

fightys (sb. pl.), II. Cor. vii. 5; *myȝty*, Rom. iv. 21.

§ 26. O.E. *æ* (Angl. *ē*) + ȝ gives *ey*, value [ɛ̄ī]—

cley, Rom. ix. 21. O.E. *æȝhwilc*, *ælc*, appears usually as *eche*, e. g. Rom. i. 17; *yche* (once), I. Cor. xv. 39; *vche* (once), Rom. xii. 3, is the W. Midl. form, also found in Sthn., from Merc. *ylc* (V. Ps.), or perhaps from O.E. *gehwylc* (cp. N.E.D. s. v. *each*); for *ylke*, *ilke*, see under III. *Consonants*, § 50.

§ 27. O.E. *ēa* (late W.S. Angl. *ɛ̄*) + *h*, ȝ, gives [ɛ̄ī], written variously, *e. g.*—

heghe, Rom. i. 30; *eyghe*, I. Cor. II. 9; *eȝen*, Eph. i. 18; *neegh*, Heb. viii. 13, etc.

The verb *to die* (cp. O. Icel. inf. *deyja*, Björkman, *Scand. Loanwords in M.E.*, p. 66), usually has forms with- *y-*, value [ī], by the influence of the following palatal (cp. Urk. pp. 70/1), but twice with *-ey-*, value [ai], e. g. *dye* (inf.), Rom. v. 7; *deyande* (pres. part.), Heb. xi. 20; *deyȝyng*, Heb. vii. 28.

§ 28. Angl. *ē* (W.S. Kent. *ēo*, *īo*) + *h*, *ht*, ȝ, gives *-y-*, *-iȝ-* —

liȝt (adj.), Rom. vi. 19; *lye* (1. sg. pres.), Rom. ix. 1; *thyes*, Eph. vi. 14; the form *thees* (pl.), Heb. vii. 10, is from the O.E. oblique cases of the sb. *þēoh*, where *-h-* (*-ȝ-*), was lost.

§ 29. Kent. Angl. *ē*, *ēo*, *īo*, (W.S. *īe*, *ȳ*), the *i*-umlants of *ēa*, *ēo*, + ȝ, *h*, appear as *egh*, *ey*—

hey (sb.), I. Cor. iii. 12; *heghte* (sb.), Rom. viii. 39.

Vowel or Diphthong + Guttural Spirant or w.

§ 30. O.E. *a* + ȝ gives *aw*, value [au], or *agh*—

sawe (sb.), Tit. iii. 1; *lawe*, Rom. ii. 12; *lagh*, Rom. vii. 1 (of Scand. origin).

§ 31. O.E. *ā* + *w*, ȝ gives [o̤u], written *ow*, *ou*, and *owgh*, *ough*, etc.—

knowe (p. p.), Rom. i. 21; *soule*, Rom. ii. 9; *dowgh*, Rom. xi. 16; *dough*, I. Cor. v. 7; *nouȝt*, I. Cor. vi. 9. Exceptional is *awght*, I. Cor. xii. 26, possibly shortened; shortening is certainly seen in *nat*, II. Tim. iv. 8.

§ 32. O.E. *ā* + *ht* gives *awȝ*, *agh*—

tauȝt (p.p.), I. Cor. ii. 13; *taght* (p.p.), Rom. xvi. 17 (with the vowel probably shortened in the O.E. period).

§ 33. O.E. *ea* (*æ*) + *h*, *ht* appears as *au*, *aw*, *aȝ*, *auȝ*, etc.—

saugh (3. sg. pret.), I. Cor. ii. 9; *slaȝte* (sb.), Heb. vii. 1; *slawȝte*, Heb. xi. 37.

§ 34. O.E. *ēa* + *w* gives *ew*, value [e̤u]—

schewe (inf.), Rom. ix. 17.

§ 35. O.E. *ēo* + *w* appears as *ew*, value [e̤u], and *ow*, *ou*, value [o̤u]—

trewe, Rom. iii. 10; *trowe* (inf.), Rom. x. 7; *foure*, Gal. iii. 17.

O.E. *ēow*, *ēowre*, give *ȝou*, *ȝow*, *ȝouṙ*, *ȝowre*, throughout.

§ 36. O.E. *ŏ* + ȝ, *h*, *ht*, gives *oȝ*, *ogh*, *ough*, *ouȝh*, etc.—

doȝter, Heb. xi. 24; *wroghte* (3. sg. pret.), Gal. ii. 8; *wrouȝt* (p.p.), Rom. vii. 8; *thouȝtys* (pl. sb.); Rom. xiv. 1; *soughte* (3. sg. pret.), Rom. ix. 32.

The loanword *þof* (Rom. iii. 3, and throughout), O. W. Scand. **þŏh*, shows lip-modification of the spirant.

§ 37. O.E. *ō* + ȝ appears as *ow*(ȝ), value [o̤u, o̤w]—

slowȝ (3. sg. pret.), Heb. xi. 24; *slowyn* (3. pl. pret.), I. Thess. ii. 15.

§ 38. O.E. *ŭ̄* + ȝ gives *ou*, *ow*, value [ū]—

foulis, Rom. i. 23; *bowe* (2. sg. imper.), Rom. xi. 10.

II. *Vowels of Suffixes, Prefixes, Inflexional Syllables and Words without Sentence-Stress.*

§ 39. *Suffixes.*

O.E. *-dōm* is weakened to *-dam*—

wisdam, Rom. ii. 20; *kyngdam*, Rom. xiv. 17.

O.E. -**hāed*(*u*), -*hād* give -*hed*(*e*), -*hod*(*e*), (4 times) respectively—

broperhed, Heb. xiii. 1; *maydenhod*, II. Cor. xi. 2; *knyghthode* is twice used as a verb, I. Cor. ix. 7 (3. sg. pret.), and I. Tim. i. 18 (2. sg. pres. subj.).

O.E. -*lāc* gives -*loc* in—

wedloc, Heb. xiii. 4.

O.E. -*āere*, -*ere*, appear as -*er*, -*ere*, -*ar* (22 times)—

techer, Rom. ii. 20; *brekere*, Rom. ii. 25; *sekar*, I. Cor. i. 20.

O.E. -*en*, adj. suffix, remains as -*ene*, -*yn*, with no trace of *i*-ûmlaut of the root-vowel—

goldene, *treene*, *sylueryn*, II. Tim. ii. 20.

Also noteworthy are—

neghebore, Rom. xiii. 8; *neghebores* (gen. sg.), Rom. xiii. 9; *husband*, Rom. vii. 3; *husbonde*, Rom. vii. 2; *bisschopryche*, I. Tim. iii. 1; *lyflode*, II. Cor. vi. 4; *knowleche* (inf.), Rom. xv. 9.

§ 40. *Prefixes.*

O.E. *on-* is weakened to *a-*, *o-* —

awey, Rom. iv. 14; *a none*, Gal. i. 16; *o twynne*, Gal. v. 15.

O.E. *ȝe-* is not retained.

O.E. *be-* remains as *be-*, *bi-*, *by-*, *bee-* —

beseche, Rom. xv. 30; *bifore*, Rom. i. 2; *byfor*, Rom. ii. 11; *beetooke*, Heb. xi. 14.

Also noteworthy are—

weelplesande, Rom. xii. 2; *umbreydande*, *umbreydes*, Rom. xv. 3 (Scand. *um-*, *umb-*, cp. Björkman, *Scand. Loanwords in M.E.*, p. 224).

§ 41. *Inflexional Syllables.*

O.E. *e* appears in unaccented syllables *i*, *y*, less frequently *e* (proportion of about 3 to 2), also *u* (3 times, in scribes' contractions 157 times), *e. g.*—

techist, Rom. ii. 21; *aftyr*, Rom. i. 4; *lifes* (3. sg. pres.), Rom. i. 17: *serud* (p.p.), I. Tim. iv. 2.

O.E. *o* in unaccented position appears as *i*, *y*, *e*—

thankid, (p.p.), Rom. i. 21; *folwyd* (p.p.), Rom. ix. 25; *luffede* (1. sg. pret.), Rom. ix. 13.

§ 42. *Words without Sentence-Stress.*

A few forms weakened through lack of stress are found, *e. g.*—

be, Rom. ii. 27; *fer*, Eph. ii. 13, 17; *atte*, I. Thess. iii. 1, cp. *att þe*, Heb. xi. 12; O.E. (*e*)*alswā*, besides *also*, e. g. Rom. i. 27, gives frequently *as*, e. g. Rom. i. 17, and *os* (9 times), *e. g.* Eph. iv. 4.

III. *Consonants.*

§ 43. The consonantal system of this text is mainly that of the Midland dialect in the fourteenth century; only the deviations from Chaucer's language are here noticed (cp. t. Br., §§ 99–126).

O.E. *f* is often retained medially as the symbol of the voiced spirant before vowels, though the spelling *-u-* is also frequently found—

gifen (p.p.), Rom. vi. 23; *euylle*, Rom. v. 6.

O.E. *f* is written *ff* 8 times, *e. g.*—

luffede (1. sg. pret.), Rom. ix. 13.

§ 44. O.E. *hw* usually appears as *wh.* but 6 times as *w*, e. g.—

woise, Rom. xiv. 8; *wilk*, Rom. v. 5. Aphæresis of *w* is seen twice in *noldist*, Heb. x. 5. 8, as frequently in Chaucer.

§ 45. O.E. *d* is lost in—

chilhede, II. Tim. iii. 15.

Inorganic þ is introduced into *alþer* in compounds, *e. g.*

alþerbest, Heb. xiii. 9.

þ, *th*, occur for *t* in the French loanword—

comforth, *comforþ* (sb.), II. Cor. i. 3, 6.

§ 46. O.E. *l* is lost in—

word (once), I. Cor. ii. 6; *wordly*, I. Cor. vi. 4 (3 times); *as* (throughout), Rom. xi. 13; *os* (9 times). I. Cor. x. 15.

§ 47. O.E. *n* is lost in—

edderys, Rom. i. 23.

and from O.E. *on-* in compounds.

§ 48. O.E. *s* is written *ss* in—

cheess (3 sg. pret.), twice, I. Cor. i. 27, and in *wasse* (3 sg. pret.), I. Cor. xv. 48.

§ 49. O.E. palatal ȝ is retained, written ȝ, ȝ*h*—

ȝ*it*, Rom. v. 6; ȝ*he*, Eph. v. 12. Forms of the verb *to give* have initial *g*-, with 2 exceptions, ȝ*af* (3. sg. pret.), Gal. iii. 18; ȝ*ife* (p.p.), Rom. vi. 19. The verbs *to forgive*, *to get*, and *to forget*, always give forms with initial *g*- for the root-syllable.

O.E. guttural ȝ remains as *gh*, ȝ, ȝ*h*; for examples see *supra*, §§ 30, 31, and 36.

§ 50. O.E. palatal *ċ* is represented by *ch*, with a few exceptions; there are—

benk (twice), *e. g.* Heb. i. 13, x. 13; *syker* (once), Rom. iv. 16; *kyrke*, Rom. xv. 15, and throughout; *mykyl* (12 times), *e. g.* Rom. iv. 17, beside *myche* (44 times), *e. g.* Rom. iii. 2; all forms of O.E. *þencan* and *secan* have *-k-* (see Urk., p. 94, and Björkman, *Scand. Loanwords in M.E.*, p. 144, note), but the compound O.E. *besēcan* gives *-ch-* forms with 3 exceptions, *besekande*, II. Cor. viii. 4; *besekynge*, Rom. i. 10; *besekyng*, Eph. vi. 18. Forms of *such* always have *ch* (see *supra*, § 7), but forms of *which* have 3 *ch*- forms to 1 *k*- form; *ylke* occurs 38 times, *e. g.* Rom. iv. 16, *ylk(e)one* 5 times, *e. g.* I. Cor. iii. 5, and *ilke* once, Rom. xiii. 1, but *eche* is usual (76 times), see *supra*, § 26.

O.E. *sc* is represented by *sch*; exceptions—

askis (sb. pl.), Heb. ix. 13, and forms of the verb *to ask*, e. g. *askyde* (3. pret. pl.), Rom. x. 20.

Initial *h* is often lost in words of foreign origin, and inorganic *h* is often prefixed, *e. g.*—

eyr, Heb. i. 2; *habounde*, Rom. iii. 7.

§ 51. *Loss of medial consonants and subsequent contraction*—

tan, *tane* (p. p.), I. Cor. iv. 7; *whirlewynd* (cp. O. Icel. *hvirfilvindr*), Heb. xii. 18.

IV. *Flexion.*

§ 52. *Nouns.*

The strong nom. acc. plural ending *-as* of the masc. *a*- stems prevails for all declensions, in the forms *-es*, *-is*, *-ys*, *-s*; there are, however, a few remnants of O.E. plural formations, such

as those of neuter *a*- stems, *os/es* stems, *r*- stems, and the weak declension, *e. g.*—

ȝeer, Rom. iv. 19; *caluere* (gen. pl.), Heb. ix. 12, 19; *breþer*, Rom. vii. 1; *oxen*, I. Cor. ix. 10. Double plurals are: *breþeren*, I. Cor. viii. 12; *breþerene*, Gal. ii. 4; *children*, Eph. v. 8.

The genitive singular case-ending throughout is *-es*, *-is*, *-ys*, *-us*, *-s*, except in—

his fadyr bloode, Heb. xi. 28.

§ 53. *Adjectives.*

The distinctions between the sing. and plural and the strong and weak declensions are not preserved; the O.E. gen. plur. ending *-ra* remains in a weakened form in *alþer*, e. g.—

alþermost, Rom. xvi. 8.

The French adjectival plural is seen in—

seculers desyres, Tit. ii. 12.

A few comparatives and superlatives with *i*-umlaut of the root-vowel occur—

strengere, I. Cor. x. 22; *heyȝere*, Heb. vii. 26; *heyeste*, II. Cor. viii. 2; *neer*, Heb. vi. 9; *negher*, Rom. xiii. 11; *neest*, Heb. vi. 8.

Shortening of the root-vowel is orthographically represented in—

derrest, I. Cor. x. 14, iv. 17; *gretter*, Heb. vi. 13; cp. the analogical positive *grett*, Heb. iv. 14, etc.

The ordinal *two* is used for all genders, *e. g.* I. Cor. vi. 16.

§ 54. *Pronouns.*

Personal.—O.E. *ic* is represented by *I* throughout; O.E. fem. nom. sg. *heo*, is not represented, unless perhaps by *he* in I. Cor. vii. 28; the forms *sche* and *she* are found throughout. O.E. *hit* appears as *it*, and nom. plur. *þey*, *þei*, acc. dat. plur. *þem* are found throughout, except—

hem (dat. plur.), twice, II. Cor. xi. 21, and II. Tim. iv. 16; (acc. plur.), Phil. iii. 18.

Enclitic forms are not found.

Possessive.—The plural of the 3rd person is *þer, þeir(e), þeyr(e)*, throughout, except—

her (fem. plur.), once, I. Cor. xiv. 34.

Demonstrative.—The definite article is *þe* throughout; O.E. *þes, þēos, þis* appear as *þis* in the sing., *e. g.* Rom. xi. 25. *þise* and *þese* in the plur., *e. g.* Rom. viii. 30. 37. 38. *þat* has plur. *þo*, e. g. Rom. vi. 21. *þoo*, e. g. I. Tim. v. 25. The emphatic nom. *he þis* occurs once, Heb. vii. 4.

Indefinite.—me (O.E. *man*) does not occur; the indefinite article *an* occurs once before a noun with an initial consonant—

an pharysee, Phil. iii. 5; cp. *myn frend*, Rom. xvi. 9.

Reflexive.—Compounds of possessive or personal pronouns with *self(e)* usually express the reflexive, but the oblique case of the personal pronoun is also used alone, *e. g.*—

oureself, Rom. viii. 23; *vsself*, II. Cor. vi. 4; *trowe ȝee ȝou*, Rom. vi. 11; *who schal dresse hym*, I. Cor. xiv. 8. *Selfe* is also used as an adjective: *þe selfe thyng*, I. Cor. i. 10.

Relative and Interrogative. The following are used—

þat; *þe whiche* (275 times), *e. g.* Rom. i. 2; *þe whyche* (79 times), *e. g.* Rom. iv. 11; *þe which* (6 times), *e. g.* Eph. ii. 4; *þe whicche* (once), Heb. ix. 5; *þe whylke* (79 times), *e. g.* Rom. iv. 17; *þe whilke* (37 times), *e. g.* Rom. vi. 6; *þe whilk* (4 times), *e. g.* Rom. iv. 24; *þe wylke* (4 times), *e. g.* Rom. xvi. 17; *þe wilk* (once), Rom. v. 5. cp. § 50.

§ 55. *Strong Verbs.*

The O.E. gradation remains as a rule, the vowels having undergone regular development from Old to Middle English. In one case levelling has occurred of preterite plural under preterite singular. e. g. *gaf* (1. plur.), Gal. ii. 4, beside *roune* (2. plur.), Gal. v. 7; but very few preterite plural forms occur in this text. There is no example of 2. sg. pret. indic. No trace is left of *i*-umlaut or Gmc. breaking in 2. 3. sg. pres. indic., *e. g.*—

helpys (3. sg.), Rom. viii. 26; *standys* (2. sg.), Rom. xi. 20.

A few verbs have changed their conjugation

Class I.—O.E. *stīgan*: inf. *steye*, Rom. x. 6 (see § 24), weak pret. *styede* Eph. iv. 10.

Class II.—O.E. *būgan :* weak pret. *bowedyn* (3. pl.), Rom. iii. 12; weak p.p. *bowyd*, Rom. xi. 4.

O.E. *gēotan :* weak p. p. *ȝet*, Tit. iii. 6.

Class III. O.E. *ȝ(i)eldan :* weak pret. *ȝeeldid* (3. sg.), I. Tim. vi. 13; strong forms also occur.

O.E. *springan :* weak pret. *spryngede* (3. sg.), Heb. ix. 21, but strong p. p. *sprungyn*, Heb. ix. 13, both with confusion of meaning with O.E. weak trans. verb *sprengan*.

O.E. *biernan :* weak pret. *brenden* (3. pl.), Rom. i. 27; p.p. *brent*, I. Cor. iii. 15 (by confusion with O.E. weak verb *baernan* and O. W. Sc. *brenna*, cp. Björkman, *Scand. Loanwords in M.E.*, p. 182).

Class V.—O.E. *brecan*, *sp(r)ecan*, had gone over to Class IV already in the O.E. period; there belong also the p. p. *goten*, Rom. xvi. 5; *gotyn*, Heb. viii. 6; *forgotyn*, Heb. xii. 5.

Class VI.—O.E. *sc(i)eppan* usually gives strong forms, but also weak. 2. sg. pret. *schapedist*, Heb. x. 5; p. p. *schapid*, Eph. ii. 10.

O.E. *standan* gives strong forms, but once weak, p. p. *vndirstandid*, Rom. i. 20.

Class VII.—O.E. *drāēdan*, *behātan*, *slāpan*, give only weak forms, e. g. *dredde* (pret. pl.), Heb. xi. 23; *adred* (p. p.), II. Thess. ii. 2; *behiȝte* (3. sg. pret.), Rom. iv. 21; *behiȝt* (p.p.), Rom. i. 2; *slept* (p.p.), I. Thess. iv. 4.

O.E. *f(e)allan* gives strong forms, but once weak, p.p. *fallyd*, Gal. v. 4.

§ 56. *Weak Verbs.*

Classes I and II. O.E. suffixal *i* is lost except in

erye (inf.), *eryes* (3. sg. pres.), I. Cor. ix. 10; *waries* (imper. pl.), Rom. xii. 14. and 8 other occurrences of this verb; *biried* (p.p.), Col. ii. 12; *byryed* (p.p.), I. Cor. xv. 4, but *byrred* (p.p.), Rom. vi. 4.

Class III. Forms without gemination have been introduced by analogy throughout these verbs.

hane (inf.), Rom. i. 28; *haf* (inf.), Rom. ix. 15; *lyfe* (1. pl. pres.), Rom. xiv. 11; *lyfen*, *lyuen* (1. pl. pres.), Rom. xiv. 8; *seyande*, Rom. xi. 2.

§ 57. *Preterite Present.* In a few cases the pres. plural is levelled under the singular, *e. g.*—

schal (1. pl.), Rom. iii. 5; (3. pl.), Rom. ii. 12; *dar* (1. pl.), II. Cor. v. 8, x. 12. A new formation is seen in *owyde* (3. sg. pret.), Heb. ii. 17.

§ 58. *Anomalous.* O.E. (*ȝe*)-*cōde* is not represented in this text. In the pres. indic. plural of the verb *to be*, *be*-forms are twice as common as *are*-forms. The form *ar* without ending is found twice as often as *are* or *arn*.

Verbal Endings.

§ 59. *Present Indicative.*—1. sg. *-e*, e. g.—

fynde, Rom. vii. 18.

2. sg. *-s* (11 times); *-es* (8 times); *-is* (twice); *-ys* (8 times); *-st* (16 times); *-est* (twice); *-ist* (22 times); *-yst* (11 times), *e. g.*—

has, Rom. ix. 20; *knowes*, Rom. ii. 18; *knowis*, Rom. ii. 4; *standys*, Rom. xi. 20; *gost*, Rom. xiv. 15; *trowest*, Rom. ii. 3; *berist*, Rom. xi. 18; *answeryst*, Rom. ix. 20.

The preterite-present verbs have *-t*, *-st*—

schalt, Rom. xii. 20; *woost*, *wost*, I. Cor. vii. 16.

3. sg. usually *-es*, *-is*, *-ys*, or *-se*; once *-þ*; once *-iþ*; once *-eþ*; twice *-yth*, e. g.—

dyes, Heb. x. 28; *syttis*, Heb. xii. 2; *fallys*, Rom. xiv. 4; *sleþ*, II. Cor. iii. 6; *aboundiþ*, II. Cor. i. 5; *dyeþ*, Rom. v. 7; *etyth*, *plantyth*, I. Cor. ix. 7.

plur. - (once), *-e*, *-en*, *-yn*, e. g.—

ha, II. Cor. viii. 18; *waxe*, Rom. vi. 21; *cryen*, Rom. viii. 15; *felyn*, Rom. viii. 5.

§ 60. *Present Subjunctive.*—Sg. *-e*, e. g.—

gife, Rom. xv. 5.

plur. - (once), *-e*, *-yn*, *-een* (once)—

mak, Rom. vii. 4; *hafe*, Rom. xv. 4; *heryn*, *seyeen*, Rom. xi. 8.

§ 61. *Imperative.*—sg. strong verbs -, *-e*, in about equal proportions, weak verbs usually *-e*, e. g.—

rys, Eph. v. 14; *gyfe*, I. Tim. iv. 13; *fede*, Rom. xii. 20; *hafe*, I. Tim. iv. 15.

plur. *-es* (once), *-ys* (once), both in weak verbs; - (10 times), *-e* usually, both in strong and weak verbs, *e. g.*—

waries, Rom. xii. 14; *makys*, Rom. vi. 13; *gif*, Rom. xii. 21; *gyfe*, Rom. vi. 13.

§ 62. *Infinitive.*—(4 times), usually *-e*, *-en*, or *-yn*, e. g.—

haf, Rom. ix. 15; *drynke*, *eten*, Rom. xiv. 21; *heryn*, II. Tim. iv. 2.

§ 63. *Present Participle.*—Usually *-ande* or *ende*, but *-ynd* (once), *-yng* (28 times), *-ynge* (15 times), *e. g.*—

beande, Gal. i. 14; *sendende*, Rom. viii. 3; *mercynd*, Rom. ix. 15; *rechyng*, II. Cor. x. 14; *assentynge*, Rom. xii. 16; exceptional is *abound-aunde*, II. Cor. iv. 15.

§ 64. *Preterite Indicative.*—Strong, 1. 3. sg. -, *-e*,—

com, Rom. ix. 31; *beheelde*, Rom. iv. 19.

2. sg. No examples.

plur. *-e*, *-en*, *-yn*—

toke, Rom. ix. 30; *witen*, Rom. iv. 9; *fellyn*, Rom. xv. 3.

Weak.—Forms with personal endings prevail, but the 1. 3. sg. occurs 20 times, and the plur. 10 times, without, *e. g.*—

chargyd (1. sg.), II. Cor. ii. 5; *regnyd* (3. sg.), Rom. v. 14; *leefyd* (3. pl.), Rom. x. 14.

2. sg. always has *-edist*, e. g.—

schapedist, Heb. x. 5.

§ 65. *Preterite Subjunctive.*—Sing. No examples.

plur. *-e*—

sene, Gal. ii. 7; *hadde*, I. Cor. ii. 8.

§ 66. *Past Participle.*—*Strong*, -, *-e*, *-en*, *-ne*, *-n*, *-yn*, e. g.—

do, Rom. iv. 14; *rise*, II. Tim. ii. 8; *tane*, Rom. viii. 15; *born*, Rom. ix. 11; *comyn*, Rom. vii. 9; with plural inflexion, *chosyne* (twice), Rom. viii. 33.

Weak, *-ed*, *-id*, *-yd*, *-d*, *-t*, e. g.—

loued, Rom. xvi. 5; *obeischid*, Rom. vi. 17; *folewyd*, Rom. xi. 7; *told*, Rom. viii. 26; *dalt*, I. Cor. xiii. 3; with plural inflexion, *hidde*, Col. ii. 3; *hydde*, I. Cor. iv. 5. Contraction with a root ending in a dental is usual; there are 4 exceptions, viz. *lettid*, Rom. i. 13; *lettyd*, Phil. iv. 10; I. Thess. ii. 18; *blyndyd*, Rom. xi. 7.

V. *Vocabulary.*

§ 67. The Vocabulary contains a considerable proportion of words of Northern form or Scandinavian origin, found chiefly

in East-Midland and Northern texts (see Björkman, *Scand. Loanwords in M.E.*, p. 194), such are—

fro, aylastande, reysede, þey, þer, þeire, systor, hundreþ, sternes, ouerthwert, whirlewind, bur, slaghter, dye, deyȝyng, bygge (inf.).

VI. *Dialect.*

§ 68. From the preceding paragraphs it may be seen that though the dialect of this text is mainly that of the North-East Midlands in the late fourteenth century, it is not unmixed with forms prevalent in other parts of the country; *e.g.* O.E. *ā* usually appears as [ǭ], but three times as the Northern *ā* (§ 8); O.E. palatal *ċ* gives both *k-* and *ch-* forms (§ 50); the endings of the 2nd and 3rd pers. sing. pres. indic. are sometimes the Northern *-es, -is, -ys*, sometimes the Midland and Southern *-st, -est, -ist, -yst*, and *-þ -eþ, -iþ, -yth* (§ 59); the usual pres. part. endings are *-ande, -ende*, beside theless frequent Southern *-ynd, -yng(e)* (§ 63), and so on. Distinctively Southern forms are absent, except for the pres. part. endings just mentioned, and West Midland characteristics are rare, *e.g.* occasional *-u-* in unaccented syllables (§ 41) and the form *vche*, which occurs once, Rom. xii. 3 (§ 26). There is a fairly large intermixture of words of Northern form or inflexion, *e.g.* words with the suffix *-dam*, from O.E. *-dōm*, and *-ar*, from O.E. *-ǣre, -ere* (§ 39); infinitives without inflexion (§ 62); forms with contraction after loss of a medial consonant (§ 51), besides the phenomena mentioned above, and the Scand. elements in the vocabulary (§ 67). It is therefore probable that the text was written down originally in the North-East Midlands.

BIBLIOGRAPHY [1]

Ayre, John (ed.), The Early Works of Thomas Becon. The Parker Society. Cambridge, 1843.

Baber, H. H., The New Testament translated . . . by John Wiclif. London, 1810.

Bagster, Samuel, The English Hexapla. London, 1841.

Becon, Thomas, Writings of; vol. x. of The British Reformers from Wickliff to Jewell. Religious Tract Society. London, 1830; and in the publications of the Parker Society, Cambridge.

Berger, S., Histoire de la Vulgate pendant les premiers siècles du moyen âge. Paris, 1893.

La Bible française au moyen âge. Paris, 1884.

Bible, The Holy; Authorized Version (A.V.), 1611, etc.; Revised Version (R.V.), 1884, etc.

Björkman, Erik, Scandinavian Loan-words in Middle English. Halle, 1900, 1902.

Blunt, J. H., Dictionary of Sects, Heresies, etc. London, Oxford, and Cambridge, 1874.

Bosworth, J. and Toller, T. N., Anglo-Saxon Dictionary. Oxford, 1898.

ten Brink, B., and Kluge, F. (t.Br.), translation by *M. Bentinck Smith*, The Language and Metre of Chaucer. London, 1901.

Bülbring, K. D., Altenglisches Elementarbuch, I. Teil, Lautlehre (Bülbr.). Heidelberg, 1902.

The Chastisyng of Goddis Children, MS. B. 14. 19. Trin. Coll. Camb.; see *Paues*, E.B.V., p. xxviii. 1904.

Chaucer, Geoffrey, Works, Globe Edition, ed. A. W. Pollard. London, 1901.

Cowper, J. M., The Roll of the Freemen of the City of Canterbury, 1392–1800. Canterbury, 1903.

Edgar, A., The Bibles of England. London, 1889.

Fabricius, J. A., Codex Apocryphus Novi Testamenti, tom. ii. (Fab.). Hamburg, 1703.

Forshall, J., and Madden F., The Holy Bible in the Earliest English Versions . . . made by John Wycliffe and his followers. Oxford, 1850. (The Earlier Version is quoted as E.V., the Later as L.V.).

[1] The letters in brackets are the abbreviations used in the Introduction.

Gairdner, James, Lollardy and the Reformation. London, 1908–1913.
Gasquet, F. A., The Old English Bible, London, 1897.
Harleian Society's Publications, vols. xxxix. and lxiii. London, 1895 and 1912.
Hastings, James, and Selbie, J. A., Dictionary of the Bible. Edinburgh, 1900–1904.
James, M. R., The Ancient Libraries of Canterbury and Dover. Cambridge, 1903.
A Descriptive Catalogue of the MSS. in the Library of Corpus Christi College, Cambridge. Cambridge, 1909–1912.
The Sources of Archbishop Parker's Collection of MSS. at Corpus Christi College, Cambridge. (Cambridge Antiquarian Society, No. xxxii., 1899).
Johnson, J. N., Life of Thomas Linacre. London, 1835.
Jewitt, Llewellynn, Reliquary, vol. ix. London, 1860.
Kaluza, M., Historische Grammatik der Englischen Sprache (Kal.), vol. ii. Berlin, 1906, 1907.
Kaulen, F., Geschichte der Vulgata. Mainz, 1868.
Kennedy, William, Archbishop Parker. London, 1908.
Law, T. G., The New Testament in Scots. Scottish Text Society, 1901.
Leach, A. F., Documents relating to Early Education in Worcester. Worcester, 1913.
Early Yorkshire Schools, Yorkshire Archæological and Topographical Association. Huddersfield, 1899, 1903.
English Schools at the Reformation. Westminster, 1896.
Lechler, G. V., translation by *Lorimer, P.*, John Wiclif and his English Precursors. London, 1884.
Lewis, John, The New Testament translated by John Wiclif, London, 1731, the introduction reprinted as History of the Translations of the Holy Bible . . . into English, London, 1739, third edition 1818.
Lichfield Registry, fol. 145.
Lightfoot, J. B., The Epistles of St. Paul (Part III; Colossians and Philemon), revised text. London, 1875.
Notes on the Epistles of St. Paul. London, 1904.
MS. Reg. I. B. XII., British Museum, containing the Vulgate text; written in England in the thirteenth century (W.).
Mandeville, Sir John, Travels of, ed. A. W. Pollard, Library of English Classics. London, 1900.
Michel, Dan, The Ayenbite of Inwit, E.E.T.S. London, 1866.
Middendorff, Heinrich, Studien über Richard Rolle von Hampole. Magdeburg, 1888.
Migne, J. P., Patrologiae Cursus Completus, tom. xvii.; ad Opera Sancti Ambrosii Appendix. Parisiis, 1845.
Milton, John, Works, ed. by H. Beeching. Oxford, 1900.
Mombert, J. T., English Versions of the Bible. London, 1907 (new edition).

Morsbach, L., Mittelenglische Grammatik (Morsb.). Halle, 1896.
Über den Ursprung der Neuenglischen Schriftsprache (Urk.). Heilbronn. 1888.
Moulton, W. F. and J. H., History of the English Bible. London, 1911 (5th edition).
Murray, J., Bradley, H., and Craigie, W. A., A New English Dictionary (N.E.D.). Oxford, 1884, etc.
Parker, Matthew, The Correspondence of, 1535–1575, ed. J. Bruce and T. T. Perowne. Parker Society, Cambridge, 1853.
Paues, A. C., A Fourteenth Century English Biblical Version (E.B.V.). Cambridge, 1902; 2nd ed. 1904.
Piers Plowman, ed. W. W. Skeat. Oxford, 1886.
Pollard, A. W., Fifteenth Century Prose and Verse. Westminster, 1903.
Puttenham, George, The Arte of English Poesie, ed. G. Arber. London, 1869.
Rashdall, H., The Universities of Europe in the Middle Ages. Oxford, 1895.
Reineccius, Kommentar zu dem Evangelium des Lucas nebst einem Anhange über den Brief an die Laodiceer, reprinted by *C. W. Stein* (R.S.). Halle, 1830.
Rolle, Richard, The Psalter, ed. by H. R. Bramley. Oxford, 1884.
Royster, J. F., A Middle English Treatise on the Ten Commandments (Studies in Philology, vol. vi.). University of North Carolina, 1910.
Rutherford, John, St. Paul's Epistles to Colossae and Laodicea. Edinburgh, 1908.
Salt, William Archeological Society, vol. 5. Collections for a History of Staffordshire. London, 1884.
Smyth, John, Lives of the Berkeleys, ed. Sir John Maclean, Gloucester, 1883.
Stephanus Praetorius, Epistola ad Laodicenses latine et germanice edita (Steph. Praet.). Hamburg, 1595.
Stephen, Leslie, and Lee, Sidney, A Dictionary of National Biography (D.N.B.). London, 1885, etc.
Stoughton, John, Our English Bible. London, 1878.
Stratmann, F. H., A Middle English Dictionary, re-edited by *H. Bradley*. Oxford, 1891.
Strype, John, The Life and Acts of Matthew Parker. Oxford, 1821.
Tischendorf, C. (ed.), Novum Testamentum Latine, Codex Amiatinus (A.). Lipsiae, 1850.
Trevelyan, G. M., England in the Age of Wycliffe. London, 1909.
Trevisa, John, Translation of Ralph Higden's Polychronicon, ed. Churchill Babington. London, 1865.
Ward, A. W., and Waller, A. R. (editors), The Cambridge History of English Literature. Cambridge, 1907, etc.
Waterland, Daniel, The Works of. Oxford, 1823.

Wilkins, David, Concilia, Magnae Britanniae et Hiberniae, etc. Londini, 1737, vol. iii.

Wilson, James, in the Scottish Historical Review, vol. xi. Glasgow, 1913.

Wordsworth, J., and White, H. J., The Oxford Critical Edition of the Vulgate New Testament, Oxford, 1883 (abridged edition by *White, H. J.,* Oxford, 1911).

Wyclif, John, English Works of, ed. F. D. Matthew, E.E.T.S. London, 1880.

Yeatman, J. P., Sitwell, G. R., and Foljambe, C. J. S., Feudal History of the County of Derby. London, 1886, etc.

PAULINE EPISTLES

AD ROMANOS

* *P*Aulus[1] *seruus Iesu christi vocatus apostolus . segregatus in ewangelium dei.. (2) quod ante promiserat per prophetas suos . in scripturis sanctis (3) de filio suo qui factus est ei ex semine dauid secundum carnem ;· (4) qui predestinatus est filius dei in virtute secundum spiritum sanctificacionis . ex resurrectione mortuorum iesu christi domini nostri ; (5) per quem accepimus graciam et apostolatum ad obediendum fidei in omnibus gentibus pro nomine eius ; (6) in quibus estis et vos vocati iesu christi* (1) ¶ Poule seruaunt of iesu cristi callid apostil . departid in to þe ewangelye of god . (2) þe whiche bifore he hadde bihiȝt ; bi his prophetis in holy writtis (3) of his sone . þe whiche is maad to hym of þe seed of dauid after þe flesch ; (4) þe whiche is before ordeynyd goddis sone in vertue ; aftyr þe spiryte of makyng holy of þe resurrecciouⁿ of þe deade of oure lord iesu criste ; (5) bi whom we hafe tane grace *and* ofice of apostil ; *or power of þe office of apostyl* in alle[2] folc to obeische to þe feiþ for þe name of hym ; (6) among þe whiche ȝee be callid of iesu criste . (7) ¶ *Omnibus qui sunt Rome dilectis dei uocatis sanctis . gracia vobis . et pax a deo patre nostro et domino iesu christo* . (7) ¶ To alle þe whiche ben at Rome lofd of god callid holy *or in holynesse ;* grace to ȝou *and* pees be of god oure fadyr *and* lord iesu criste (8) ¶ *Primum quidem gracias ago deo meo per iesum christum pro uobis omnibus ; quia fides uestra anunciatur in vniuerso mundo* (8) ¶ Firste namely I do thankyng to my god for alle ȝou by iesu crist ; for ȝoure

[1] Initial *P* extends down thirty-four lines in all, the first four being short. Above is the lower part of some ornamentation that has been cut away.

[2] *-e* of *alle* almost obliterated.

* fol. 155, a, col. 1.

feith is schewid in [1] al þe world (*9*) ¶ *Testis enim michi est deus cui seruio in spiritu meo in ewangelio filij eius; quod sine intermissione memoriam uestri facio* (*10*) *semper in oracionibus meis . obsecrans si quo modo tandem aliquando prosperum iter habeam in uoluntate dei veniendi ad uos*: (9) ¶ For witnesse to me is god . to whom I serue in my spiryt in þe ewangelye of his sone; þat withoute styntynge I haue maad mynde of 3ou (10) euere in my prayeres besekynge if in any maner at þe laste þat I haue a gate profitable of comynge oþerwhile vnto 3ou in þe wille of god (*11*) ¶ *Desidero enim videre vos . ut aliquid imperciar uobis gracie spiritalis ad confirmandos* [2] *vos* [3]; (*12*) *id est simul consolari in vobis per eam que* [4] *inuicem est fidem uestram atque meam* (11) ¶ For I desyre 3ou to seen . þat I parte sum what with 3ou of spiritual grace . to conferme 3ou . (12) þat *is to be counfortid to gidere* * *in 3ou* bi þat þe whiche is *with* inne 3owre feith *and* myne (*13*) ¶ *Nolo autem uos ignorare fratres quia sepe proposui venire ad uos et prohibitus sum usque adhuc; ut aliquem fructum habeam in uobis sicut et in ceteris gentibus* (13) þerfore brepere I wile not 3ou to vnknowe þat I hafe purposyd often to come to 3ou *and* I am lettid 3itte; so þat I my3te haue sum fruyt in 3ou as in oþer folc (*14*) ¶ *Grecis ac barbaris sapientibus et insipientibus debitor sum*: (*15*) *ita quod in me promptum est . et vobis qui rome estis ewangilisare* (14) ¶ To grewis *and* barbaris . to wise *and* vnwise I am detour; (15) so þat in me it is redy . *and* to 3ou þat ben at rome for to preche . þe ewangelye (*16*) ¶ *Non enim erubesco ewangelium . virtus enim dei est in salutem omni credenti iudeo primum et greco* ¶ Forwhy I schame not þe ewangelye; for it is þe vertue of god in to hele to alle folc; first to þe iew *and* þe greek (*17*) ¶ *Justicia enim dei in eo revelatur ex fide in fidem sicut scriptum est* (17) ¶ For þe ri3twisnesse of god is schewid in it . fro feith in to feith as it is wryten ¶ *Iustus autem ex fide uiuit* ¶ Forsoþe þe ri3twise man lifes of þe feyth; *Or elles þus*; *Ri3twise he is of*

[1] *in* is written on an erasure.
[2] *-dos* written in blacker ink in the margin.
[3] *v-* written in blacker ink on an erasure.
[4] *q-* nearly erased, *-e* above in the blacker ink.
* fol. 155, a, col. 2.

þe *feith*; *eche man* þat *riȝtwis is* (*18*) ¶ *Reuelat*ur *enim ira dei de celo super omnem impietatem et iniusticiam hominum eorum qui veritatem dei in iniusticia detinent*; (*19*) quia *quod notum est dei manifestum est in illis* (18) ¶ For þe wrathe . þat *is* þe *peyne* of god is schewid fro heuyn vpon alle wickednesse in god *and* vnriȝghtwisnesse of man of þem þat witholden þe soþnesse of god *in* to vnriȝtwisnesse; (19) for þat thyng þat is knowyn of god is maad opyn *in* þem ¶ *Deus enim illis manifestauit*; (*20*) *inuisibilia* [1] enim *ipsius a creatura mundi* per *ea que facta sunt intellecta* [2] con*spiciuntur*; *sempiterna quoque eius virtus . et diuinitas . ita ut sint inexcusabiles*; (*21*) quia *cum cognouissent deum . non sicut deum glorificauerunt*; *aut gracias egerunt . sed euanuerunt in cogitacionibus suis et obscuratum est insipiens cor eorum*; (*22*) *dicentes* enim *se esse sapientes*; *stulti facti sunt* ¶ Forwhi god has schewid to þem . (20) þat inuysyble thynges of hym . bi þoo thynges þat ar don vndirstandid; be seen of þe creature of þe world; *and* his euerlastynge vertu *and* his deuynytee; so þat þey ben vnexcusable; (21) for when þei hadde knowe god . þei hafe not glorified or thankid * hym as god; but þey haue vaneschid *in* þeir thouȝtes; *and* þe herte of þem vnwise; is maad derk; (22) for þey seyden þem to be wise; þei be maade foolis (*23*) ¶ *Et mutauerunt gloriam incorruptibilis dei in similitudinem ymaginis corruptibilis hominis . et uolucrum et quadrupedum . et serpentium* (23) ¶ And þei han chaungid þe ioȝe of god incorruptible; in to a liknesse of mannys ymage corruptible *and* of foulis *and* edderys . *and* of foure fotyd beestis (*24*) ¶ *propter quod tradidit illos deus in desideria cordis eorum in inmundiciam . ut contumelijs afficiant corpora eorum in semetipsis . (25) qui conmutauerunt veritatem dei in mendacium . et coluerunt et seruierunt creature pocius quam creatori . qui est benedictus in secula . Amen* . (24) ¶ For þe whiche; god suffrede þem to be tane in to desyres of þeir herte in to vnclennesse . þat þei punysche

[1] The MS. has been rubbed here, so that parts of the third, fourth, fifth and sixth letters of *inuisibila* are effaced.

[2] *con-* written by the same hand on an erasure that has caused a small hole in the parchment.

* fol. 155, b, col. 1.

þeir bodise *in* þe*m*self . *with* wronges ; (25) þe whiche chau*n*geden þe so*n*nesse of god *in* to lesyng *and* worschipedyn *and* ser*u*eden to þe creatur*e* raþer þan to þe creatour þ*at* is blessid *with* outen ende Amen [1] . (*26*) ¶ *Propterea tradidit illos deus in passiones ignominie* (26) ¶ þer*f*or god suffrede þe*m* to be tane ; *in* to þe passio*n*is of schame . þ*at is leccherye* ¶ *Nam femine eorum inmutauerunt naturalem usum in eum usum qui est contra nâturam* ¶ For þeir wy*m*men chau*n*geden þe kyndely use ; *in* to þ*at* use þ*at* is ageyn kynde (*27*) ¶ *Similiter autem et masculi . relicto naturali usu femine ; exarserunt in desiderijs suis ; inuicem masculi in masculos turpitudinem operantes . et mercedem quam oportuit . erroris sui in semetipsis recipientes* (27) ¶ Also forsoþe þe males ; þe kyndely use forsaken ; brenden *in* þeyre desyres . þe males i*n* to males . þe filthe werkende *and* þei resceyuede þe mede of þer errour *in* þemself (*28*) ¶ *Et sicut* [*non*] *probauerunt deum habere in noticia ; tradidit illos deus in reprobum sensum . ut faciant ea que non conueniunt* . (*29*) *repletos omni iniquitate . malicia . fornicacione* [2] *. auaricia . nequicia . plenos inuidia . homicido . contencione . dolo . malignitate . susurrones* . (*30*) *detractabiles . deo odibiles* ; con*t*umeliosus . superbos . elatos . sibi *placentes . inuentores malorum . parentibus non obedientes* . (*31*) *insipientes . incompositos* * *sine affeccione . absque federe . sine misericordia* (28) ¶ *and* as þei profid god not to haue *in* knowyng þer sy*n*ne . so god betook þe*m* *in* to a reprofid witte ; þ*at* þei do þoo thynges ; þe whiche acorden not to resou*n* ; (29) þei fulfild *with* alle wickedenesse ; *with* manslau3tys ; *with* stryfe *with* treccherye ; *with* euylwille ; þei ful of enuye ; malyce . fornicacio*un* . coueytise susurr*us* ; þ*at is sowende among frendys discord* . (30) bacbiteris . to god hateful . wrangwyse . prowde . heghe . fyndars of euyl . not obeischyng to þe fader *and* modyr . (31) vnwise . unordeyne . *with*oute affecciou*n* . withouten *com*panye . *with*oute mercy ; (*32*) ¶ *Qui cum iusticiam dei cognouissent non intellexerunt quoniam qui talia agunt . digni sunt morte : non solum qui ea faciunt* sed etiam *qui consenciunt facientibus* (32) ¶ þe whiche

[1] *Amen* in red and black.
[2] The first five letters of this word are partially effaced.
* fol. 155, b, col. 2.

whan þei hadde knowen þe riȝtwisnesse of god . þei vndyrstode not þat þei þat suche thynges don ben worþi þe deth . boþe ȝe *and* þei þat assentyn to þe doynge

*P*ropter[1] *quod inexcusabilis es o homo omnis qui iudicas ; in quo enim iudicas alterum teipsum condempnas ;* (1) ¶ Wherfore vnexcusable art þou; þou eche man; þat demyst; þat is folye In þat þat þou demyst an oþer man . þou comdempnys þiself ¶ *Eadem enim agis que iudicas* ¶ For þoo thynges[2] þe whiche þou demys; þoo same þou doys (*2*) ¶ *Scimus enim quoniam iudicium dei est secundum ueritatem ; in eos qui talia agunt* (2) ¶ For we witen; þat þe dome of god is aftyr soþnesse aȝeyns þem þat suyche thynges don (*3*) ¶ *Existimas autem hec o homo qui iudicas eos qui talia agunt . et facis ea ; quia tu effugies iudicium dei* (3) ¶ þou ylke man þat demys þem þat suyche thynges don; *and* doist þem; trowest þou þat þou shalt fle þe dom of god (*4*) ¶ *An diuicias bonitatis eius et paciencie . et longanimitatis contempnis* (4) ¶ Or þou despises þe rychesses of hys goodnesse . of his paciense *and* his longeabydynge ¶ *Ignoras quoniam benignitas dei ad penitenciam te adducit* ¶ Knowis þou not þat þe benygnetee of god has led þee to penaunce (*5*) ¶ *Secundum du*riciam autem tuam et cor impenitens ; thesaurisas tibi iram in die ire et reuelacionis iusti iudicij dei* (6) *qui reddet vnicuique secundum opera eius* (5) ¶ þerfore after þyn hardnesse *and* þi herte obstynate; þou tresoures to þee wrathe in þe day of wrathe . *and* in þe day of þe shewyng of goddis riȝtwise dome; (6) þe whilke schal ȝeelde to eche man aftyr his werkys (*7*) ¶ *Hijs quidem qui secundum pacienciam boni operis ; gloriam . et honorem . et incorrupcionem ; querentibus uitam eternam* (7) ¶ To þem þat ben of good werke aftyr þe pacyence of god; he schal ȝeelde ioye *and* honour[3] *and* incorrupcioun to þem sekynge þe euerlastynge lyf (*8*) ¶ *Hijs autem qui ex*[3] *contencione*[3] *et qui non adquiescunt*

[1] Initial *P* extends down ten lines, three of which are short; in the right margin is written *c*^{m} 2^{m}, surrounded by a red line, and *cap*^{m} 2^{m} is written in red within the column, after *doynge*.

[2] *a* in right margin.

[3] On erasure.

* fol. 156, a, col. 1.

ueritati . credunt autem *iniquitati . ira et indignacio . (9) tribulacio . et angustia . in omnem animam operantis malum ; iudi primum et greci* (8) Forsope to þem þat ben of strif *and* þe whiche acorden not to soþnesse but leeuyn to wickidnesse; wraþe . *and* indignacioun . (9) tribulacyoun . *and* anguysch . *in* to eche soule of man wirkyng euylle first of þe iew *and* þe greek (*10*) ¶ *Gloria* autem *et honor . et pax . omni operanti bonum ; iudeo primum et Greco* (10) ¶ þerfore . ioye . *and* pece . *and* worschipe to þe wirkynge good; first to þe Iew *and* aftyr to þe greke (*11*) ¶ *Non est enim personarum accepcio apud deum* (11) For þer is none accepcyoun of persone byfor god (*12*) ¶ *Quicumque non sine lege peccauerunt; sine lege peribunt; et quicumque in lege peccauerunt ; per legem iudicabuntur* (12) For alle þei þat haue synned without þe lawe; þei schal perysche with outen þe lawe; *and* alle þat haf synned in þe lawe; bi þe lawe þei schal be demyd (*13*) ¶ *Non enim auditores legis iusti sunt apud deum ; sed factores legis iustificabuntur* (13) For þe hereres of þe lawe be not riȝtwise bifor god; but þe doars of þe lawe schal be iustified (*14*) *Cum gentes que legem non habent . naturaliter ea que legis sunt faciunt huiusmodi legem non habentes ipsi sibi sunt lex ;* (*15*) *qui ostendunt opus legis scriptum in cordibus suis ; testimonium reddente illis consciencia ipsorum et inter se inuicem cogitacionum accusancium aut etiam deffendencium ;* (*16*) *in die cum iudicauerit deus occulta hominum secundum ewangelium* [1] *meum per iesum christum* (14) ¶ * Siþen þe folc þat has no lawe kyndely do þo thynges þat ar of lawe . of suche maner þey hafe no lawe; þey ben lawe to þemself . (15) þe whiche schewyn þe deede of þe lawe writen in þer hertis; þe conscience of þem ȝeeldende witnes to þem of þer thouȝtys accusande or defendande among þemself; (16) in þe day þat god schal deme þe priuytees of man aftyr myn ewangelye by iesu criste (*17*) ¶ *Tu autem iudeus cognominaris et requiescis in lege . et gloriaris in deo* (*18*) *et nosti uoluntatem eius et probas utiliora instructus per legem ;* (*10*) *confidis teipsum ducem esse cecorum lumen eorum*

[1] Paragraph-mark before *meum* in the MS., not before *siþen*.

* fol. 156, a, col. 2.

qui in tenebris sunt ; (*20*) *eruditorem insipiencium . magistrum infancium habentem formam sciencie et ueritatis in lege ;* (*21*) *qui* ergo *alium doces teipsum non doces* (17) ¶ If þerfore þou art surnamyd a Iew *and* restis *in* þe lawe *and* Ioȝes *in* god (18) *and* knowes his wille; *and* þou enfourmyd by þe lawe prouyst þe profitablere thynges . (19) *and* trestys þiselfe to be ledere of þe blynde; *and* liȝt of þem þat ben *in* derknesse; (20) *and* tristes to be techer of þe vnwyse . *and* mayster of infauntys hafande fourme of wisdam *and* sopnes *in* þe lawe; (21) *per*fore þou þat techist an oþer whi techist þou not þiself ¶ *Qui predicas non furandum ; furaris* ¶ *and* þou þat prechest not to stele; why stelist þou (*22*) ¶ *Qui dicis non mechandum*; *mecharis* (22) ¶ þou þat seist not to do leccherye; why doist þou leccherye ¶ *Qui abhominaris ydola . sacrilegium facis* ¶ þou þat wlatist ydolys; why doist þou sacrilege (*23*) ¶ *Qui in lege gloriaris*; per *preuaricacionem legis deum inhonoras* (23) ¶ þou þat hast ioye *in* þe lawe; whi vnworschipist þou god by brekyng of þe lawe (*24*) ¶ *Nomen enim dei per uos blasphematur inter gentes ; sicut scriptum est* (24) ¶ þerfore þe name of god is [1] blasphemyd by ȝou among þe folc; as it is writen (*25*) ¶ *Circumcisio quidem prodest ; si legem obserues si autem preuaricator legis sis circumcisio tua prepucium facta est* (25) ¶ Circumcisioun certys profitis if þou kepe þe lawe; forsoþe if þou be brekere of þe lawe . þyn circumcysioun is maad prepucye . (*26*) ¶ *Si igitur prepucium iustificias legis custodiat ; nonne prepucium illius in circumcisionem reputabitur* (26) ¶ þerfore if prepucye kepe þe riȝtwis-* nesse of þe lawe is not his prepucie to beholdyn *in* to circumsioun . (*27*) ¶ *Et iudicabit quod ex natura est prepucium legem consummans te qui per literam et circumcisionem preuaricator legis es* (27) ¶ And þe prepucye parformande þe lawe . þat is of kynde schal it not deme þee þe whiche art brekere of þe lawe be lettre *and* circumcysioun. (*28*) ¶ *Non enim qui in manifesto iudeus est neque que in manifesto carne circumcisio* (*20*) sed *qui in abscondito Iudeus est . et circumcisio cordis in*

[1] *is* almost obliterated.

* fol. 156, b, col. 1.

spiritu non littera ; cuius laus non ex hominibus sed ex deo est (28) ¶ þerfore he is not a Iew . þat in apert is onely nor þat circumcysioun is . þat is openly in þe flesch don; (29) but he is verre iew þe whiche is in priue; *and* circumcysioun of þe herte is in spirite not in lettre of þe whiche circumcysioun preysyng is not of man but of god.

Quid[1] ergo *amplius in iudeo aut que vtilitas circumcisionis* (1) ¶ þerfor what thyng is more in þe iew; or what profite is circumcysyoun (2) ¶ *Multum per omnem modum* (2) ¶ *Myche* bi alle manere ¶ *Primum quidem quia credita sunt illis eloqina dei* ¶ First namely for goddes speches be tane vn to þem ¶ *Quid enim si quidam illorum non crediderunt* (3) ¶ What þof som of þem leeuyd not ¶ *Numquid incredulitas illorum fidem dei euacuauit ;* ¶ Wheþer þe vnbelefe of þem hafe voydyd þe feiþ of god ¶ (4) *Absit* ¶ (4) God schelde ¶ *Est autem deus verax ; omnis autem homo mendax ; sicut scriptum est* ¶ Forsoþ god is verrey; eche man lyere; as it is writen ¶ *Vt iustificeris in sermonibus tuis ; et vincas cum iudicaris* ¶ þat þou be maad riȝtwis[2] in þi woordis; *and* þat þou ouercome whan þou art demyd (5) *Si autem iniquitas nostra iusticiam dei commendat ; quid dicemus* (5) ¶ þerfore if oure wickidnesse comende þe riȝtwisnesse of god; what schal we sayn ¶ *Numquid iniqus est deus qui infert iram* ¶ Wheþer god be euyl þe whiche bryngys in wrathe . þat *is to sey dampnacyoun* ¶ *Secundum hominem dico* ¶ After mannus vnderstandyng I sey (6) ¶ *Absit* (6) ¶ God shilde ¶ *Alioquin quomodo iudicabit deus hunc mundum* ¶ But if it be so how schal god deme þis world (7) ¶ * *Si enim veritas dei in meo mendacio abundauit in gloriam ipsius . quid adhuc et ego tamquam peccator iudicor* (7) ¶ For if in my lesyng þe soþnesse of god habounde in to Ioye of hym wherto am I demyd til now as a synnere (8) ¶ *Et non sicut blasfemamur*; *et sicut aiunt*[3] *nos quidam dicere ; faciamus mala ut veniant bona*

[1] Initial *Q* extends down three short lines, and twelve full-length lines; in the left margin : *cap*^{m} 3^{m} *c*^{m} 3^{m}, surrounded by a red line.

[2] *-wis* on erasure. [3] *-unt* on erasure.

* fol. 156, b, col. 2.

(8) ¶ And not as we ar blasfemyd; *and* as [1] þey seyn vs to seye do we euyl þat goode thynges comen ¶ *Quorum dampnacio iusta est* ¶ of þe whiche dampnacyoun is riȝtwise (*9*) ¶ *Quid igitur precellimus eos* ¶ (9) *per*for what schal we seye; ouergo we þem ¶ *Nequa*quam ¶ Nay ¶ *Causati sumus enim iudeos et grecos* omnes *sub* peccato *esse* (*10*) *sicut scriptum est* ¶ We hafe schewid trewe cause and *resoun* alle Iewys *and* Grekys to be vndyr synne (10) as it is writen (*11*) ¶ *Quia non est iustus quisquam*; *non* est [2] *inteligens*; *non* est *requirens deum* (11) ¶ For *per* is none riȝtwise; nor *per* is vnderstandende; nor *per* is any sekande god (*12*) ¶ *Omnes declinauerunt simul inutiles facti sunt non est qui faciat bonum non* est *vsque ad vnum* (12) ¶ Alle [3] þei bowedyn to gydere þei ar made vnprofitable; *per* is none þat dose good . *per* is none vn to one (*13*) ¶ *Sepulcrum patens est guttur eorum*; *linguis suis dolose agebant*; *venenum aspidum sub labijs eorum* (13) ¶ þe [4] throte of þem is an opyn graue; with *per* tungys þei spekyn treccherously . þe venym of nedderys is vndyr *per* tungys (*14*) ¶ *Quorum os maledictione et amaritudine plenum est*; (*15*) *veloces pedes eorum ad effundendum sanguinem* (14) ¶ þe mouþ of whom is ful of waryenge *and* bitternesse; (15) þeire fete swifte to schede þe blood (*16*) ¶ *Contricio et infelicitas in vijs eorum* . (*17*) *et viam pacis non* [5] *cognouerunt*; (*18*) *non est timor dei ante oculos eorum* (16) ¶ Contricyon *and* vnblessydhed schal be in þe weyes of þem; (18) *per* [6] is no drede of god byfore *per* eyen (*19*) ¶ *Scimus autem quia quecumque lex loquitur* . *hijs qui in lege sunt loquitur*; *ut omne os obstruatur* . *et subditus fiat omnis mundus deo* (*20*) quia *ex operibus legis non iustificabitur omnis caro cora*[*m*] [7] *illo per legem enim cognicio peccati* (19) ¶ forsoþ we witen þat alle þo thynges þat þe lawe spekys; to þem it spekys þat ben in þe lawe; *so* þat eche mouþ *of* þe *Iewis* be stoppid; *and* þat al þe world be soget to god;

[1] *as* above the line, with caret after *and*.
[2] *est* on erasure.
[3] *A* in right margin.
[4] *a* scribbled in right margin.
[5] *non* twice in MS.
[6] The translation of v. 17 is omitted in the MS.
[7] *coram* almost obliterated.

(20) for of deedis of þe lawe schal not be iustified alle [1] flesch by for hym; þat *is euery* * *man fleschly lifande* for bi lawe only is knowyng of synne (*21*) ¶ *Nunc autem sine lege iusticia dei manifestata est testificata a lege et propheta* (21) ¶ But now þe riȝtwisnesse of god is schewyd *with* oute þe lawe; *riȝtwisnesse I sey* witnessid of þe lawe *and* of prophetis (*22*) ¶ *Iusticia autem dei per fidem iesu christi in omnes et super omnes qui credunt* (22) ¶ þe riȝtwisnesse *per*fore of god þat is by þe whiche we ben iustified of god; is by þe feyth of iesu criste *in* to alle þem *and* aboue alle þem þe whiche beleeuyn þe ioye of god ¶ *Non enim est distinctio* ¶ For why *per* is no dystynctyou*n* (*23*) ¶ *Omnes enim peccauerunt et egent gloria dei* (23) ¶ For alle þei hafe synned *and* nedyn þe ioye of god þat *is* þe forgifnesse of god (*24*) ¶ *Iustificati gratis per graciam ipsius . per redempcionem que est in christo iesu* (*25*) *quem proposuit deus propiciacionem per fidem in sanguine ipsius ad ostencionem iusticie sue propter remissionem precedencium delictorum . in sustentacione dei* (*26*) *ad ostencionem iusticie eius in hoc tempore ut sit ipse iustus et iustificans eum qui ex fide est iesu christi* (24) ¶ þey be maad riȝtwise frely by þe grace of hym; by þe redempcyou*n* . þat is iesu criste; (25) whom þat is to sey cryste god þe fadyr byfore sette mercyful by þe feiþ *in* his blood to þe schewyng of þe riȝtwisnesse *in* þis tyme for þe remyssyou*n* of synnes gon byfore in þe holdyng vp of god . (26) þat [2] he be riȝtwise *and* makyng riȝtwyse hym þat is of feith of iesu criste (*27*) ¶ *Vbi est gloriacio tua* (27) ¶ þou Iew þerfore wher is þi ioye ¶ *Exclusa est* ¶ It is excludid ¶ Per *quam legem* ¶ By what lawe ¶ *Factorum* ¶ By þe lawe of werkys ¶ *Non* ¶ Nay ¶ *Sed per legem fidei* ¶ But by þe lawe of feiþ (*28*) ¶ *Arbitramur enim iustificari hominem per fidem sine operibus legis* (28) ¶ We demyn þerfore a man to ben iustified by þe feyth *with*oute werkys of þe lawe (*29*) ¶ *An iudeorum deus tantum; nonne et gencium* (29) ¶

[1] A defect in the parchment causes a space to be left before *alle*.
[2] The English translation of *ad ostencionem . . . tempore* is omitted in the MS.

* fol. 157, a, col. 1.

¶ Whe*per* of Iewys only god is formere; whe*per* he be not of *þe* folc *3is* *and* of *þe* folc (*30*) ¶ *Quoniam quidem vnus deus qui iustificat circumcisionem ex fide et prepucium* per *fidem* (30) ¶ *þer*fore verrely one is god; *þe* whiche iustifyede circumcysion of *þe* feith *and* prepucye by *þe* fei*þ* (*31*) ¶ *Legem* ergo *destruimus* per *fidem* (31) ¶ *þer*fore destrye we *þe* lawe by *þe* feyth ¶ *Absit* ¶ God schilde ¶ *Sed legem statuimus* * ¶ But we stablyn *þe* lawe; *þat* is we conferme *þe* lawe.

*Q*uid[1] ergo *dicimus inuenisse Abraham patrem nostrum secundum carnem* (1) ¶ *þer*for what schal we sey . Abraham oure fadyr had foundyn aftyr *þe* flesch; *þat is of þe werkys of þe lawe* (*2*) ¶ *Si enim Abraham ex operibus iustificatus est; habet gloriam sed non apud deum* (2) ¶ *þer*fore if abraham is iustefyed of *þe* werkys of *þe* lawe; he has ioye; *þat* is of *hymselfe* but not byfor god; *þat is not of god* (*3*) ¶ *Quid enim scriptura dicit* (3) ¶ But what seys holy writ ¶ *Credidit Abraham deo et reputatum est illi ad iusticiam* ¶ Abraham trowyde to god; *and* it is repute to hy*m* to ri3twisnesse (*4*) ¶ *Ei autem qui operatur merces non imputatur secundum graciam sed secundum debitum* (4) ¶ To hy*m* forsope *þat* werkys mede schal not be put to aftyr grace . but aftyr dette (*5*) ¶ *Ei uero qui non operatur credenti autem in eum qui iustificat impium; reputatur fides eius ad iusticiam secundum propositum* gracie[2] *dei;* (*6*) *sicut et dauid dicit beatitudinem hominis cui deus accepto fert iusticiam sine operibus* (5) ¶ Forsope to[3] hy*m* *þat* werkys not; *þat is fleschly werkys of þe lawe* . but to *þe* leeuende i*n* to hy*m* *þe* whiche iustefyes *þe* wyckyd man . *þe* fei*þ* of hy*m* schal be told hy*m* to ri3twisnesse after *þe* purpose of *þe* grace of god . (6) *and* as dauyd seys; *þe* blessydnesse to be of *þat* man to whom god berys acceptable ri3twisnesse *with* oute werkys (*7*) ¶ *Beati quorum remisse sunt iniquitates et quorum tecta sunt peccata* (7) ¶ Blessid be *þei* of whom *þeir* wyckydnessys ben forgyuen;

[1] Initial *Q* extends down two short lines and fifteen long lines; in the right margin *C*^m 4^m *Cap*^m 4^m, surrounded by a red line.

[2] *.g-* on erasure.

[3] *a* in right margin.

* fol. 157, a, col. 2.

and of whom þeyre synnes ar hyld (*8*) ¶ *Beatus uir cui non imputauit dominus peccatum ;* (8) ¶ Blissid *be* þe man to whom god not puttys to synne *þat* is to þe peyne ; (*9*) ¶ *Beatitudo ergo hec in circumcisione tantum manet ; an* etiam[1] *in prepucyo* (9) ¶ þerfore dwellys only blessydnesse *in* circumcysyoun or ellys *in* prepucye ¶ *Dicimus enim quia reputata est fides Abrahe ad iusticiam* ¶ We witen forwhy ; *þat* þe feith of Abraham is repute to riȝtwisnesse (*10*) ¶ *Quomodo ergo reputata est* (10) ¶ ¶ How þerfore is it repute ¶ *In circumcisione an in prepucio* ¶ Wheþer *in* circumcysyoun or *in* prepucye ¶ *Non in circumcisione sed prepucio* ¶ Not *in* circumcysioun but *in* prepucye (*11*) ¶ *Et signum accepit circumcisionis . signaculum iusticie fidei que est in prepucio ut sit pater omnium credencium per prepucium* (11) ¶ And a tokne he took of circumcysioun ; *þat* it be sygnacle *of riȝtwisnesse þat is hafande a similitude of a tokned thyng þat* he be fadyr of * alle lefande *þat is by feith þe whyche was gyfen to hym in tyme of prepucye* (*12*) ¶ *Vt reputetur et illis ad iusticiam . et sit pater circumcisionis ; non hijs tantum qui sunt ex circumcisione sed et hijs qui sectantur vestigia fidei . que est in prepucio patris nostri Abrahe* (12) ¶ And be it told *þem* to riȝtwisnesse . *þat* he be fadyr of circumcysyoun ; not onely to *þem* þe whiche ben of circumcysyoun ; but to *þem þat* suyen þe trasys of þe feyth . þe whiche is *in* þe prepucye of oure fadyr Abraham (*13*) ¶ *Non enim per legem promissio Abrahe aut semini eius . ut heres esset mundi sed per iusticiam fidei* (13) ¶ Forwhy not by þe lawe is byheste maad to Abraham *and* to hys seed . *þat* he were heyr of þe world but by þe riȝtwisnesse of þe feiþ (*14*) ¶ *Si enim qui ex lege heredes sunt . exinanita est fides . abolita est promissio* (14) ¶ But if *þei þat* ben of þe lawe only ar heyres . þan is þe feiþ amyntyscht . *and* byheste is do awey (*15*) ¶ *Lex enim iram operatur* (15) ¶ For þe lawe werkys wrathe ¶ *Vbi enim non est lex nec preuaricacio* ¶ Wherfore wher þe lawe is not ; nor preuaricacyoun *is not* (*16*) ¶ *Ideo ex fide . ut secundum graciam firma sit promissio omni semini ;*

[1] *etiam* above the line, with caret after *an*.

* fol. 157, b, col. 1.

non ei qui ex lege est solum . sed et ei qui est ex fide Abrahe ; qui est pater omnium nostrum (17) sicut scriptum est (16) ¶ þerfore *eyres* arn of þe feiþ; *þat* þe beheste be syker vn to ylke seed; not only to hy*m* þe whiche is of þe lawe . but to hy*m* þe whiche is of þe feiþ of Abraham; þe whilke is fadyr of vs alle (17) as it is writen ¶ *Quia patrem multarum gencium posui te ante deum cui credidisti . qui uiuificat mortuos et vocat ea que non sunt tamquam ea que sunt* ¶ For I haue stablyd þee fadyr of mykyl folc bifor god to whom þou leeuedist; þe whylke qwykenys þe deade; *and* callys þoo thyngys þat ben not as þo thyngys þat ben (*18*) ¶ *Qui contra spem in spem credidit ut fieret pater multarum gencium secundum quod dictum est ei* (18) ¶ þe whylke ageyn *þe firste* hope þat *is of nature* trowyde in to hope *god byhetande ;* so þat he schulde be made fadyr of mykyl folc; aftyr þat þat is seyd to hy*m* ¶ *Sic erit semen tuum ut nomen sicud stelle celi ; et sicut arena que est in litore maris* ¶ So schal þi seed be as þe sternys of heuen and as grauelle of þe see (*19*) ¶ *Et non infirmatus est in fide nec considerauit corpus suum emortuum cum fere centum esset anorum et emortuam uuluam sare* (19) ¶ And afterward he is not flecchyng or vnstable *in* þe feiþ . nor he beheld his body to be dead; *þat is fro þe werk of geting of childre* when almost he were an hundryd ȝeer; nor he beheelde þe wombe of sara to be dead (*20*) ¶ *In repromissione etiam dei non hesitauit diffidencia sed confortatus est fide dans gloriam deo* (*21*) *plenissime sciens . quia quecumque promisit deus potens est facere* (*22*) *ideo et reputatum est illi ad iusticiam* (20) ¶ In þe beheste also of god he doutide not thurgh wanhope but he is confortid *in* þe feiþ gifande ioye to god; (21) witande fulli þat þoo thyngys þat god behiȝte he is myȝty to do (22) *and* þerfore it is repute to hy*m* to riȝtwisnesse (*23*) *Non est autem scriptum tantum propter ipsum quia reputatum est illi ad iusticiam ;* (*24*) *sed propter nos . quibus et reputabitur credentibus in eum . qui suscitauit iesum christum dominum nostrum a mortuis*; (*25*) *qui traditus est propter delicta nostra . et resurexit propter iustificacionem nostram* (23) ¶ It is not þerfore write only for hy*m* þat it is repute hy*m* to riȝtwisnesse; (24) but for vs to þe whiche þe feiþ shal be repute to þe leefynge *in* hy*m* þe

whilk reysede oure lord iesu criste fro deth (25) þe whilk was betrayed for oure trespas *and* ros vp for oure iustificacyoun.

Iustificati[1] igitur *ex fide pacem habeamus ad deum per dominum nostrum iesum christum*; (2) *per quem et accessum habemus per fidem et graciam istam in qua stamus et gloriamur in spe glorie filiorum dei* (1) ¶ Þerfore wee iustifyed of þe feiþ *not of þe lawe* hafe wee pece to god by iesu crist oure lord (2) by whom we haue gate by þe feiþ *in* to þis grace *in* þe whilk we standen *and* ioyen *in* to hope of þe ioye of goddis childre (3) ¶ *Non solum autem sed et gloriamur in tribulacionibus*; *scientes quod tribulacio pacienciam operatur*; (4) *paciencia autem probacionem*; (5) *probacio . vero spem*; (5) *spes autem non confundit* (3) ¶ Forsoþe not only we[2] ioyen of hope of ioye; but in tribulaciouns witande þat tribulacyoun werkys pacyence; (4) pacyence prouyng; proof forsoþe werkys hope; (5) hope þerfore confoundis not ¶ *Quia caritas dei diffusa est in cordibus nostris per spiritum sanctum qui datus est nobis* ¶ Forwhy þe charitee of god is diffusid * *in* oure hertis bi þe holy gost þe wilk is gifen to vs (6) ¶ *Vtquid enim christus cum adhuc infirmi essemus secundum tempus pro impijs mortuus est* (6) ¶ Wherto þerfore is crist dead for euylle men . when we aftyr þe tyme 3it were syk (7) *Vix enim pro iusto quis moritur* (7) ¶ Vnneþe þerfore dyeþ *per* ony for þe ri3twise ¶ *Nam pro bono forsitan quis audeat mori* ¶ Forwhi for þe goode durste þer happely ony dye (8) ¶ *Commendat autem deus suam caritatem in nobis quoniam*[3] *cum adhuc peccatores essemus christus pro nobis mortuus est* (8) ¶ Forsoþe god commendys his charitee *in* vs . for when we were 3it sinners . crist for vs is dead ¶ (9) *Multo ergo magis iustificati nunc in sanguine ipsius salui erimus ab ira per ipsum* (9) ¶ þerfor mykyl more we iustifyed now in his blood; we schulde be saaf fro þe wrath þat *is euerlastyng peyne* by hym (10) ¶ *Si enim cum inimici essemus*

[1] Initial *I* in red extends down four short lines, its ornamentation down twenty-four more; in the right margin is written c^{m} 5^{m} c^{m} 5^{m}, surrounded by a red line.

[2] *a* is scribbled in the right margin. [3] gap and erasure before *cum*.

* fol. 158, a, col. 1.

reconciliati sumus deo per mortem filij eius; multo magis reconciliati salui erimus in vita ipsius (10) ¶ If þerfore we be reconcylid to god bi þe deþ of his sone . when ȝit we were euylle mykyl more . we reconcylid schal be safe in þe lif of hym (*11*) ¶ *Non solum autem sed et gloriamur in deum per dominum nostrum iesum christum per quem nunc reconciliacionem accepimus* (11) ¶ Not only þerfor we schul be safe; þat *is in þe lif of hym*; but also we ioyen in god by oure lord iesu crist . by whom now we hafe tan reconcyliacyoun (*12*) ¶ *Propterea sicut per vnum hominem peccatum in hunc mundum intrauit; et per peccatum mors . et ita in omnes homines mors pertransijt in quo omnes peccauerunt* (12) ¶ þerfore as by on man synne þat *is to sey orygynalle* entryde in to þis world; *and* by þe synne þe deth *and* so deþ [1] has passid in to alle men in þe whilke þat *is to sey synne or* [2] *man* alle men hafen synned (*13*) ¶ *Vsque ad legem enim peccatum erat in hoc mundo peccatum autem non* imputabatur *cum lex non esset* [3] (13) ¶ þerfore vnto þe lawe þe synne was in þe world þat *is to sey in man*; but þe synne was not put to *or trowyd* when þe lawe was not (*14*) ¶ *Sed regnauit mors ab adam vsque ad moysen . etiam in eos qui non peccauerunt in similitudinem preuaricacionis Ade . qui est forma futuri* (14) ¶ But deth þat *is synne* regnyd fro Adam vnto moyses in to þem þe whilke hafe synned into þe licnesse of þe preuaricacyoun of adam þe whilke; þat *is to sey adam*; is fourme *of crist for to come. (*15*) ¶ *Sed non sicut delictum ita et donum* (15) ¶ But not as þe trespas . *þat is to sey of adam* so is þe gifte *of crist*; *but more is þe gifte of crist* þan *is þe trespas of Adam* ¶ *Si enim in vnius delicto multi mortui sunt multo magis gracia dei et donum in gracia vnius hominis iesu christi in plures abundauit* (*16*) *Et non sicut per vnum peccantem ita et donum* [4] ¶ þerfore if in þe trespas of one man many ben dead; mykyl more þe grace of god *and* þe gifte *of þe holy goost* has aboundid in to manye . *in* þe grace of man iesu crist

[1] *deþ* is written in the left margin.
[2] *Synne* on erasure, and *or* inserted above the line.
[3] *peccatum . . . esset* are written in the margin, with caret after *mundo*.
[4] The words *et . . . donum* have been inserted in the margin by the same hand; caret after *abundauit*.

* fol. 158, a, col. 2.

TYLER STATE COLLEGE LIBRARY

(16) *and* not as be one synne ; þat *is to sey of Adam* so by þe gifte þat *is to sey of god but more* ¶ *Nam iudicium quidem ex vno est in condempnacionem* ; *gracia autem ex multis delictis in iustificacionem* ¶ For þe dome is of one þat *is of one orygynal trespas of Adam brouȝt up in* dampnacyoun ; but þe grace þat *is of crist* . of many synnes *procedys in* to iustificacyoun (*17*) ¶ *Si enim in unius delicto mors regnauit per unum ; multo magis ; abundanciam gracie et donacionis et iusticie accipientes in uita regnabunt per unum iesum christum* (17) ¶ þerfore if *in* one manys trespas deþ of soule *and* body has regnyd by one . þat *is Adam* mykyl more men resceyuende þe abundaunce of grace . *and* of gifte *and* of riȝtwisnesse . þat *is to sey of god* we schal regne *in* lyf by one ie*su* criste (*18*) ¶ *Igitur sicut per unius delictum in omnes homines in condempnacionem* ; *sic et per unius iusticia in omnes homines in iustificacionem uite* (18) ¶ þerfore as by one trespas passyng *in* to alle is *in* dampnacyon ; so by one manys riȝtwisnesse passyng *in* to alle men it is *in* to iustificacyon *of lyf* (*10*) ¶ *Sicut enim per inobedienciam vnius hominis peccatores constituti sunt multi ita et per vnius hominis obedienciam iusti constituentur multi* (19) ¶ þerfore as by vnobedyence of one man synners ben maad many ; So by þe obedyence of one many schal be stabled riȝtwyse ¶ *Lex autem subintrauit ut abundaret delictum* ¶ þe lawe forsoþe entryde þat trespas schulde abounde (*20*) ¶ *Vbi autem abundauit delictum superabundauit et* [1] *gracia* (20) ¶ þerfore wher trepas aboundyd ; grace aboue aboundide (*21*) ¶ *Ut sicut regnauit peccatum in mortem* ; *ita et gracia regnet per iusticiam in uitam eternam per iesum christum dominum nostrum* (21) ¶ *And* as synne regnyde *in* to deþ so *and* grace regne it bi riȝtwisnesse *in* to eu*er*lasty*n*g lyf by ie*s*u crist our*e* lord

Quid [2] *ergo dicemus* [3] ¶ (1) þerfore what schal we seye ¶ *Permanebimus in peccato ut gracia abundet ;* * ¶ Shal we dwelle *in* synne þat grace abounde (*2*) ¶ *Absit* ¶ (2) God scylde

[1] *et* inserted above the line by the same hand.

[2] In the margin *C*m 6m (in black ink) *cap*m 6m (in red) surrounded by a red line. Initial *Q* extends down three lines and across under the column.

[3] MS. *dicecemus*.

* fol. 158, b, col. 1.

¶ *Qui enim mortui sumus peccato quomodo adhuc viuemus in illo* ¶ For we þat be dead to synne . þat *is to seye in baptem* hou ȝit schulde we lyfe *with* [1] it (3) ¶ *An ignoratis fratres quia quicumque baptisati sumus* [2] (*3*) ¶ Wheþer ȝee knowe not *þat* whoso euer we ben *þat* be baptised *in iesu* criste we be baptised *in* þe deþ of hym; *þat is in þe licnesse of þe deþ of crist* (*4*) ¶ *Consepulti enim sumus cum illo per baptismum in mortem; ut quomodo surexit christus a mortuis per gloriam patris; ita et nos in nouitate uite ambulemus* (*4*) ¶ For we be togydere byrred *with* hym by baptem *in* to þe deþ *þat is in to þe waschyng of synnes*; as hou þat crist ros fro þe deþ by þe ioye of his fadyr; so þat we go in newenesse of lyf (*5*) ¶ *Si enim conplantati facti sumus mortis eius similitudini simul et resurreccionis erimus* (*6*) *scientes quia vetus homo noster simul crucifixus est ut destruatur corpus peccatī; ut vltra non seruiamus peccato* ¶ þerfore if we be counplauntyd to þe licnesse of his deþ; we schal be to gydere lyk of þe [3] resurreccioun of hym; (6) we wytynge þat oure oolde man; *þat is þe fo[r]mē* and *þe consuetude of synne þe Whilke is of vs* is crucyfyed to gydere *with* crist; so þat þe body of synne be destroyed . þat we serfe no lengere to synne (*7*) ¶ *Qui enim mortuus est iustificatus est a peccato* (7) ¶ þerfore he þat is dead fro synne þat *is delyueryd of synne* he is iustified of þe synne (*8*) ¶ *Si autem mortui sumus cum christo credimus quia simul etiam viuemus cum christo* (*9*) *scientes quod Christus resurgens ex mortuis iam non moritur mors illi vltra non dominabitur* (8) ¶ If we be dead *with* crist fro synne . we wyte þat we schal life *with* crist; (9) knowende þat crist rysande fro deþ; he dyes none oftere; nor deþ to hym ouer þat schal not lordschype (*10*) ¶ *Quod enim mortuus est peccato; mortuus est semel* (10) ¶ For þat þat he is onys dead; he is dead to synne ¶ *Quod autem uiuit uiuit deo* ¶ *and* þat he lyfes; he lyfes to god (*11*) ¶ *Ita et uos existimate uos mortuos quidem esse peccato uiuentes autem deo in christo iesu domino nostro* (11) ¶ So *and* trowe ȝee ȝou þerfore to be

[1] *with* on erasure.
[2] The scribe has omitted the rest of the verse in Latin.
[3] þe written by the same hand on an erasure.

ded to synne; *and* lyfande to god *in* iesu criste oure lord (*12*) ¶ *Non* ergo *regnet peccatum in uestro mortali corpore . ut obediatis concupiscencijs eius*; (*13*) *S*ed *neque exibeatis mem* * *bra vestra arma iniquitatis peccato ; sed exhibete vos deo tamquam ex mortuis viuentes et membra uestra arma iusticie deo* (12) ¶ þerfore regne þer no synne in ȝoure deadly body . to obesche to his wilnynges; (13) nor gyfe ȝee; þat *is makys not able* ȝoure membris to synne . to be armours of wickydnesse; but raþer gife ȝou to god as of þe dead lyfande; *and* ȝoure membrys to be armours of riȝtwisnesse to god (*14*) ¶ *Peccatum enim in uobis non dominabitur* (14) ¶ þerfore synne to ȝou schal not lordschipe . as sumtyme it was wonte [1] ¶ *Non enim* [2] *sub lege estis* sed *sub gracia* ¶ For why ȝee be not undyr þe lawe þe whylke halp not; but ȝee be undyr grace (*15*) ¶ *Quid ergo* (15) ¶ þerfore what *schal we do* ¶ *Peccabimus quia non sumus sub lege* sed *sub gracia* ¶ Shal we synne for we be not under lawe . but under grace ¶ *Absit* ¶ God schyl[d]e (*16*) ¶ *An nescitis quoniam cui exhibetis uos seruos ad obediendum serui estis eius cui obeditis siue peccati ad mortem siue obedicionis ad iusticiam* (16) ¶ Wheþer ȝee wite not þat to whom ȝee gife ȝou seruauntis to obeische . *consentande* and *wyrkande* . þat ȝee be ne seruauntis of hym to whom ȝee obeische; wheþer it be of synne *ledande* to deþ or of obeischyng *ledande* to riȝtwisnesse (*17*) ¶ *Gracias autem deo quod fuistis serui peccati obedistis autem ex corde in eam formam doctrine in qua traditi estis* (17) ¶ þerfore I thanke god of þat þat ȝee þat were sumtyme seruauntys of synne ȝee haue obeischid *now in* to þat fourme of lore in to þe whilke *forme* it is betake ȝou (*18*) ¶ *Liberati autem a peccato ; serui facti estis iusticie* (18) ¶ *and* be þat ȝee be maad fre fro synne; *and* maade seruauntis of riȝtwisnesse (*19*) ¶ *Humanum dico propter infirmitatem carnis uestre* (19) ¶ I sey sumwhat manly þat *is not greuouse but liȝt* for þe infirmyte of ȝoure flesch ¶ *Sicut enim exhibuistis membra uestra seruire immundicie et iniquitati ad iniquitatem; ita et nunc exibete membra uestra seruire iusticie in sanctificacionem* ¶ Riȝt as ȝee

[1] First letter of this word partly effaced. [2] Erasure after *enim*.

* fol. 158, b, col. 2.

haue ȝife ȝoure membrys to serue to þe unclennesse of þe flesch . þat *is to leccherye and* to wickydnesse of thoȝt to þe endyng of euyl; riȝt so gyfe ȝee now ȝoure membrys to serue to riȝtwisnesse *in* to *sanc*tificacyoun *;* þat *is in to consummacyoun* of goode (*20*) ¶ *Cum enim serui essetis peccati liberi fuistis iusticie* (20) ¶ For whan ȝee were seruauntis of synne; ȝee * were free of riȝtwisnesse; þat *is* þe *lordschype of riȝtwysnesse* ȝou *faylede* (*21*) ¶ *Quem ergo fructum habuistis tunc in illis . in quibus nunc erubescitis* (21) ¶ þerfore what fruyte hadde ȝee þanne *in* þo synnes *in* þo whylke now ȝee waxe aschamyd ¶ *Nam finis illorum mors est* ¶ Forwhy þe ende of þem is dep (*22*) ¶ *Nunc autem liberati a peccato serui autem facti deo . habetis fructum uestrum in sanctificacionem . finem uero uitam eternam* (22) ¶ þerfore ȝee freed fro synne . *and* maad seruauntis to god; ȝee haue ȝoure fruyte *in* to *sanc*tificacyoun; ende forsoþe lyf euerlastende (*23*) ¶ *Stipendia enim peccati mors; Gracia autem dei uita eterna in christo iesu domino nostro* (23) ¶ For þe hyre of synne is dep; þe lyf soply euerlastyng is . þat *is to sey is gifen* þorgh þe grace of god in iesu crist oure lord [1]

[2] *An ignoratis fratres* [3] *scientibus enim legem loquor . quia lex in homine dominatur quanto tempore uiuit* (1) ¶ Whepер ȝee knowe not brepер þat þe lawe is lordschipe *in* þe man alle þe whyle þat he lyfes; for I speke þe lagh to þe knowynge it (*2*) ¶ *Nam que sub uiro est mulier ; uiuente uiro alligata est legi* (2) ¶ For þat woman þat is undyr man; lyfande þe man sche is bounde to þe lagh of þe man ¶ *Si autem mortuus fuerit uir eius soluta est* [4] *a lege viri* ¶ if hir husbonde be dead . sche is unbounde fro þe lagh of þe man (*3*) ¶ *Igitur uiuente viro . vocabitur adultera . si fuerit cum alio viro* (3) ¶ þerfore lyfande þe man sche schal be callyd auoutryouse . if sche were with an oþer man ¶ *Si autem mortuus fuerit uir eius liberata est a lege uiri ut non adultera*

[1] *cap*^{m} 7^{m} in red at the end of this line; in the left margin c_{m} 7, surrounded by a red line.

[2] Initial *A* extends down sixteen lines, three of them short.

[3] After *fratres* the word *mei* has been written and crossed through with red.

[4] *Si . . . est* written on an erasure.

* fol. 159, a, col. 1.

si fuerit cum alio viro ¶ if hyre husband be dead sche is delyueryd of þe lagh of þe man . so þat sche be not auoutryous þof sche be with an oþer man (*4*) ¶ *Itaque fratres mei et uos mortificati estis legi* per *corpus christi ut sitis alterius qui ex mortuis resurexit ut fructificemus deo* (4) ¶ And þerfor my breþer ȝee be dead to þe lagh by þe body of cryst; *and* ȝee ben of an oþer . þat *is to sey of crist* þat ros fro deþ . so þat we mak fruyte to god (*5*) ¶ *Cum enim essemus in carne*[1] *passiones peccatorem que per legem erant . operabantur in membris nostris ut fructificarent morti* (5) ¶ þerfore when we were *in* þe flesch þe passyouns of synne þe whilk were by þe lagh *knowen* þey wrouȝten in oure membris[2] þat schulde do fruyt to þe deþ (*6*) ¶ *Nunc autem soluti sumus a lege mortis in qua detinebantur ita in seruiamus in nouitate spiritus et non in vetustate litere* (6) ¶ Now[3] we ben unbounde fro þe lagh of deþ *in* þe whilke we were holden so þat we serfen *in* newenesse of spyryt . *and* not *in* þe ooldnesse of þe lettre * (*7*) ¶ *Quid ergo dicemus* (7) ¶ þerfore what schal we sey ¶ *Lex peccatum est* ¶ Is þe lagh synne ¶ *Absit* ¶ God schylde ¶ *Sed peccatum non cognoui nisi* per *legem* ¶ But I knew not synne but by þe lagh ¶ *Nam concupiscenciam nesciebam nisi lex diceret . non concupisces* ¶ Forwhy I knew not coueytyng but if þe lagh schulde sey; þou schalt not coueyte (*8*) ¶ *Occasione autem accepta peccatum operatum est . per mandatum in me omnem concupiscenciam* (8) ¶ Forsoþe occasyoun tane by þe maundement . þat *is by þe lagh* synne has wrouȝt *in* me alle wilnynge ¶ *Sine lege enim peccatum mortuum erat* ¶ Withoute þe lagh synne was dead (*9*) ¶ *Ego autem uiuebam sine lege aliquando* (9) ¶ þerfore I lyfede sumtyme wiþ oute lagh ¶ *Sed cum uenisset mandatum peccatum reuixit* ¶ But when þe maundement *of þe lagh* hadde comyn þe synne quykynde ageyn (*10*) ¶ *Ego autem mortuus sum et inuentum est michi mandatum quod erat datum ad uitam hoc esse ad mortem* ¶ Forsoþe I am dead; *and* it is foundyn *in* me þat þe maundement þat was to me to þe lyf . to be to þe deþ (*11*) ¶ *Nam peccatum occasione accepta*

[1] Space where there has been an erasure between *carne* and *passiones*.
[2] *m-* on erasure. [3] *N-* on erasure.
* fol. 159, a, col. 2.

per mandatum seduxit me et per illud occidit (11) ¶ For synne has diseyued me þurgh occasyoun tan by þe [1]maundement; *and* by þat þat *is to sey* þe *maundement* it has slayn me (12) ¶ *Itaque lex quedam sancta et mandatum sanctum et iustum et bonum* (12) ¶ So þerfore þe lagh is holy . *and* þe maundement holy *and* ryȝtwis *and* good (*13*) ¶ *Quod ergo bonum est michi factum est mors* (13) ¶ þerfore þat is good to me it is made deþ ¶ *Absit* ¶ God schylde ¶ *Sed peccatum ut appareat peccatum per bonum michi operatum est mortem ut fiat supra modum peccans peccatum per mandatum* ¶ But þe synne is wrouȝt to me deþ . so þat it be seme synne þat *is to sey enemy ;* þat þe synne be maad synnyng more þen it was by fore þe comaundement [2] (*14*) ¶ *Scimus enim quod lex spiritalis est ego autem carnalis uenundatus sum sub peccato* (14) ¶ We wite forsoþe [3] þat þe lagh is spiritual; *and* I am fleschly . þat *is to seye unmyghty* solde under þe synne (*15*) ¶ *Quod enim operor non intellego* (15) ¶ For þat þat I wyrke . *aftyr* þe *outer man* I undyrstande not *after* þe *inner man* ¶ *Non enim quod uolo hoc ago sed quod odi illud facio* ¶ For I do not þat þat I wile . þat *is to sey good aftyr* þe *inner man* but I do þat I hate . þat *is to sey euylle* (*16*) ¶ *Si autem quod uolo illud facio . consencio legi quoniam bona est* (16) ¶ if I do þat þat I wile I assente to þe lagh þat it [4] is good (*17*) ¶ *Nunc autem iam non ego operor illud sed quod inhabitat in me peccatum* (17) ¶ Now [5] * þerfore I wyrke not it now; þat *is to seye undyr* þe *lawe* but þe synne þat dwellis in me; þat is to sey in my flesch (*18*) ¶ *Scio enim quia non habitat in me; hoc est in carne mea bonum* (18) ¶ þerfore I wot þat þe goode dwellys not in me; þat is in my flesch . þat *is to sey in* þe *feble man* ¶ *Nam velle adiacet michi perficere autem bonum non inuenio* ¶ Forwhy a wille lyse to me; but good to parfourme I fynde not [6] (*19*) ¶ *Non enim quod uolo bonum hoc*

[1] *ma-* written on an erasure.
[2] *-ent* written in blacker ink on an erasure.
[3] *fo-* on an erasure.
[4] *it* inserted over *is*.
[5] Across the top of the page is scribbled *Non dimittitur peccatum nisi restituatur ab latum H Jun.*
[6] *that* scribbled in the margin by the same hand as in the upper margin.

facio ; sed *quod nolo malum hoc ago* (19) ¶ *and* þerfore I do not þat good þat I wile; but I do þat euylle þat I wile not (*20*) ¶ *Si autem quod nolo illud facio iam non ego operor illud* sed *quod inhabitat in me peccatum* (20) ¶ But if I do þat thyng þat I wile not I werke not it but þat dwellys in me synne; þat *is to sey fo*[*r*]*m*[1] *of synne* (*21*) ¶ *Inuenio* igitur *legem michi volenti facere bonum quoniam michi malum* adiacet (21) ¶ þerfore I fynde þe lagh to me willende to do þe good; forwhy þe euylle lyse to me þat *is to sey vn to my resoun* (*22*) ¶ *Condelector enim legi dei secundum interiorem hominem* (22) ¶ for I delyte aftyr þe lawe of god aftyr þe inner man (*23*) ¶ *Video* autem *aliam legem in membris meis repugnantem legi mentis mee . et captiuantem me in legem peccati que est in membris meis* (23) ¶ But I see an oþer lagh in my membrys repungnyng to þe lagh of my thouȝt; *and* ledyng me caytife in to þe lagh of synne þe whylke is in my membrys (*24*) *Infelix ego homo quis me liberabit de corpore mortis huius* (24) ¶ þerfore I unblessyd man who schal me delyuere of þe body of þis deþ (*25*) ¶ *Gracia dei per iesum christum dominum nostrum* (25) ¶ þe grace of god by oure lord iesu criste ¶ *Igitur ego ipse mente seruio legi dei ; carne* autem *legi peccati* ¶ þerfore I myselfe with my thouȝt serue to þe lagh of god; *and* with þe flesh to þe lagh of synne.

[2] *Nichil*[3] ergo *nunc da* [*m*] *pnacionis*[4] *est hijs qui sunt in christo iesu qui non secundum carnem ambulant* (1) ¶ þerfore it is of no dampnacyoun to þem þat ben in iesu criste . þe whilke go not aftyr þe flesch (*2*) ¶ *Lex enim spiritus uite in christo iesu liberauit me a lege peccati et mortis* (2) ¶ For þe lagh[5] of þe spyryt of lyf has delyueryd me of þe laghe of synne *and* deþ (*3*) ¶ *Nam quod impossibile erat legi in quo infirmabatur per carnem*; deus *filium suum mittens* in *similitudinem carnis peccati de peccato dampnauit peccatum in carne* (*4*) *ut iustificacio legis impleretur in nobis qui non secundum carnem ambulamus sed secundum spiritum* (3) ¶

[1] MS. *fom*

[2] In the margin is written *cap*^{m} *g*^{m} in red and *c*^{m} *g*^{m} in black, surrounded by a red line.

[3] Initial *N-* in red extending down seven lines, four of them short.

[4] MS. *dapnacionis.*

[5] A hand sketched in the margin in black points to this word.

For þat þat was vnpossyble to þe lagh þat *is to sey of moysy* god þe * fadyr sendende his sone *in* to þe licnes of þe flesch of synne; of þe synne he dampnyd synne *in* þe flesch; þat *is in þe flesch of cryst doande awey synne* (4) so þat þe iustificacyoun of þe lagh schulde be fulfild *in* vs: þe whilke gon not aftyr þe flesch but aftyr þe spiryt (*5*) ¶ *Qui enim secundum carnem sunt que carnis sunt sapiunt.* (5) ¶ For þei þat ben aftyr þe flesch; þei sauouren þo thynges þat ben of þe flesch ¶ *Qui uero secundum spiritum que sunt spiritus senciunt* ¶ Ande [1] forsope þey þat ben aftyr þe spyryte . þei felyn þo thynges þat ben of þe spyrite (*6*) ¶ *Nam prudencia carnis mors est: prudencia* autem [1] *spiritus uita et pax.* (6) ¶ For þe coueytyse of þe flesch is dep; *and* þe coueytise of þe spyrite is lif *and* pece (*7*) ¶ *Quoniam sapiencia carnis inimica est* [2] *deo: legi enim dei non est subiecta nec enim potest* (7) ¶ Forwhy . þe wysdam of þe flesch is enemy to god: for to þe lagh of god it is not suget nor it may not (*8*) ¶ *Qui autem in carne sunt: deo placere non possunt* ¶ Forsope þei þat ben *in* þe flesch; þei may not plese to god (*9*) ¶ *Vos autem in carne non estis sed in spiritu: si tamen spiritus dei habitat in vobis* (9) ¶ But 3ee be not *in* þe flesch; but *in* spyrite; so þat if þe spirite of god dwelle *in* 3ou . ¶ *Si quis autem spiritum christi non habet . hic non est eius* ¶ Who so hafe not þe spyrite of crist he is not of hym (*10*) ¶ *Si autem christus in uobis est . corpus quidem mortuum est propter peccatum* (10) ¶ But if crist be *in* us; þe body þanne is dead for þe synne ¶ *Spiritus vero uiuit propter iustificacionem* ¶ þe spyryte forsope lyfes for þe iustificacyoun (*11*) ¶ *Quod si spiritus eius qui suscitauit iesum christum a mortuis habitat in uobis . qui suscitauit* iesum *christum a mortuis uiuificabit et mortalia corpora uestra propter inhabitantem spiritum eius in uobis* (11) ¶ But if þe spirite of hym þe whylke reysede Iesu criste fro dep dwelle *in* 3ow; he þat reysede Iesu criste fro dep schal quykyn 3oure deadly bodyes: for þe spyryt of hym indwellande *in* 3ou (*12*) ¶ *Ergo fratres debitores sumus non carni ut secundum carnem uiuamus* (12) ¶ þerfore breþer we ar not

[1] *A* scribbled in the right margin.
[2] *nota* surrounded by a line, written in the right margin.
* fol. 159, b, col. 2.

detours [1] to þe flesch; so þat we lyfe aftyr þe flesch (*13*) ¶ *Si enim secundum carnem vixeritis . moriemini* (13) ¶ for if ȝee lyfen aftyr þe flesch ȝee schal dye ¶ *Si autem spiritu facta carnis mortificaueritis uiuetis* ¶ *and* if ȝee sleen þe dedys of þe [2] flesch *with* þe spyryte; ȝee schal lyfe; (*14*) ¶ *Quicumque enim spiritu dei aguntur; hij filij sunt dei* (14) ¶ For who so ar led *with* þe spirite of god; þey ar goddys chyldre (*15*) ¶ *Non enim accepistis spiritum seruitutis iterum in timorem* * *set accepistis spiritum adopcionis filiorum in quo clamamus abba pater* (15) ¶ *þerfore* ȝee hafe not tane eft . þe spyrite of seruynge *in* drede; but ȝee hafe tane þe spyryte of adopcyoun of þe childre of god *in* þe whylke we cryen fader fadyr (*16*) ¶ *Ipse spiritus testimonium reddit spiritui nostro quod sumus filij dei* (16) ¶ For þat spyryte ȝeeldys witnesse to oure spyryte þat we be goddys childre (*17*) ¶ *Si autem filij et heredes . heredes autem dei coheredes quidem christi si tamen conpatimur ut simul glorificemur* (17) ¶ *and* namely of god *and* to gydere heyres . of crist; so þat we suffre *with hym* þat we be gloryfyed (*18*) ¶ *Existimo enim quod non sunt condigne passiones huius temporis ad futuram gloriam que reuelabitur in nobis* (18) ¶ *þerfore* I trowe þat passyons of þis tyme . be not sufficient or worþi *for to haue* þe ioye þat *is* to come þe whilke schal be schewyd *in* us (*19*) ¶ *Nam expectacio creature . reuelacionem filiorum dei expectat* (19) ¶ For þe abydyng of þe creature abydys þe reuelacyon of goddys chyldre (*20*) ¶ *Vanitati autem creatura subiecta est non uolens . sed propter eum qui subiecit eam in spe* (*21*) *quia et ipsa creatura liberabitur a seruitute corrupcionis in libertatem glorie filiorum dei* (20) ¶ Forwhy to vanyte þe creature is subiekt not willyng but for hym þe whylke made hyre subiekt *in* hope; (21) for þat creature schal be delyuerid of seruage of corrupcyon . *in* to þe frenesse of þe ioye of goddys childre (*22*) ¶ *Scimus enim quod omnis creatura ingemescit et parturit usque adhuc* (22 ¶ For we wite þat alle creature þat *is* to seye euery man þat has comyne *with* oþer creatures; waxys sory *and* trauelys vnto now (*23*) ¶ *Non solum autem illa sed et*

[1] *Note* written in black in the margin.
[2] *A* scribbled in the right margin.
* fol. 160, a, col. 1.

nos ipsi primicias spiritus habentes . et ipsi intra nos ingemiscimus adopcionem filiorum dei expectantes redempcionem corporis nostri (23) ¶ Not onely sche but we oureself hafende þe fyrste giftis of þe spyryt *and* we mourne *with* inne us abydande þe adopcyon of goddys chyldre by þe redempcyoun of oure body (*24*) ¶ *Spe enim salui facti sumus* . (24) ¶ For thurgh hope we ar made safe ¶ *Spes autem que uidetur non est spes* ¶ But hope þe whylke is seen is not hope ¶ *Nam quod uidet quis quid sperat* ¶ For þat þat one seese wherto hopys he it (*25*) ¶ *Si autem quod non videmus speramus per pacienciam expectamus* (25) ¶ perfore if þat we seen not we hopyn . we abyden *with* pacyence (*26*) ¶ *Similiter autem et Spiritus aduiuat infirmitatem nostram* (26) ¶ * Also forsope þe spyrite helpys oure infirmyte ¶ *Nam quid oremus sicut oportet nescimus set ipse spiritus postulat pro nobis gemitibus inenarrabilibus* ¶ For þat we preyen as it nedys we wite not; but þat spyrite [1] askys for vs . þat *is to sey makys us to aske with* mournyngys þat may not ben told (*27*) ¶ *Qui autem scrutatur corda scit quid desideret spiritus quia secundum deum postulat pro sanctis* (27) ¶ But he þat ransakys þe hertys . wot what þe spyryte desyres; for he askys aftyr god for þe holy men (*28*) ¶ *Scimus autem quoniam diligentibus deum omnia cooperantur in bonum; hijs qui secundum propositum uocati sunt sancti* (28) ¶ perfore we wyten þat alle thynges to gydere wyrkyn in to þe goode; to þem þat louen god . to þem þat be callid holy aftyr þe purpose of god (*29*) ¶ *Nam quos presciuit et predestinauit conformes fieri ymaginis filij sui . ut sit ipse primogenitus in multis fratribus* (29) ¶ For he before ordeynede þem þe whilke he knew byfore to be confourme of þe ymage of hys sone . so þat he be þe firste born among many brepere (*30*) ¶ *Quos autem predestinauit hos et uocauit; et quos uocauit . hos et iustificauit . quos autem iustificauit illos et magnificauit* (30) ¶ *And* þise þat he byfore ordeynede . þem he callide; *and* whom he callide . þem he iustyfyede; *and* þise þat he iustyfyede þem he magnyfiede (*31*) ¶ *Quid ergo dicemus ad hec* (31) ¶ perfore what schal we

[1] *Sp-* written by the same hand on an erasure.
* fol. 160, a, col. 2.

seye to þise thynges ¶ *Si deus pro nobis quis contra nos* ¶ if god be for vs [1] who schal be ageyn vs (*32*) ¶ *Qui etiam proprio filio suo non pepercit set pro nobis omnibus tradidit illum* (32) ¶ þe whylke also ne sparyde not to his owne sone; but betook hym for vs alle ¶ *Quomodo etiam cum illo non omnia nobis donauit* ¶ How schal not he gyfe with hym to vs also alle thyngys (*33*) ¶ *Quis accusabit aduersus electos dei* (33) ¶ Who schal accusyn ageyn þe chosyne of god ¶ *Deus qui iustificat*: (*34*) *quis est qui condempnet* ¶ god is þe whilke iustyfies . (34) who is he þat dampnys ¶ *Christus iesus qui mortuus est immo qui et resurexit . qui est ad dexteram dei qui etiam interpellat pro nobis* ¶ Iesu crist þe whilke is dead . ȝe *and* þe whilke rois . þe whylke is at þe riȝt half of god þe fadyr þe whylke preyes for vs (*35*) ¶ *Quis ergo separabit nos a caritate christi* (35) ¶ þerfore who schal departe vs fro þe charite of crist ¶ *Tribulacio an angustia an persecucio an fames . an nuditas an* * *periculum* [2] *an gladius* ¶ Tribulacyoun or angwysch . or persecucyon or hungyr or nakydnesse or perylle or swerd (*36*) ¶ *Sicut scriptum est* (36) ¶ As it is wryten ¶ *Quia propter te morte afficimur tota die . estimati sumus uelud oues occisionis* ¶ For we be mortifyed for þee alle day; *and* we be trowed as schepys of slaghter (*37* ¶ *Sed in hijs omnibus superauimus propter eum qui dilexit nos* (37) ¶ But in alle þese we ouercomen for hym þat louede us (*38*) ¶ *Certus sum enim quia neque mors neque uita neque angeli neque principatus neque uirtutes neque instancia neque futura neque fortitudo* (*39*) *neque altitudo neque profundum neque creatura alia poterit nos separare a caritate dei que est in christo iesu domino nostro* (38) ¶ Forwhy I am certayn . þat noþer deþ nor lyf . nor aungelys nor principatus nor vertues nor instaunce . þat *is* þise *presente goodys or euylis* nor goodys þat *ar* to come nor euelys þat *ar* to come nor vyolence (39) nor heghte nor depnesse nor oþer creature may departe vs fro þe charyte of god þat is in iesu cryste oure lord.

[1] A hand sketched in black points to the end of this line, with the inscription *nota for tribulacion* on erasure.

[2] A hand, sketched in black in the margin, points to this word, with the inscription *For tribulacion.*

* fol. 160, b, col. 1.

[1] *V*eritatem *dico in christo iesu positus non mencior . testi*monium *michi perhibente* conscien*cia mea in spiritu sancto* . (*2*) *quoniam tristicia est michi magna et continuus dolor cordi meo* (1) ¶ I sey þe trowthe in iesu criste . *and* I lye **not**; my conscience gifande witnesse to me in þe holy gost; (2) for why [2] it is a gret meschef *and* a contynuel sorwe to my herte (*3*) ¶ *Optabam enim ego ipse anathema esse a christo pro fratribus meis qui sunt cognati mei secundum carnem* . (*4*) *qui sunt israelite quorum adopcio est filiorum dei* . *et gloria et testamenta et legislacio et obsequium et promissa* (*5*) *quorum patres ex quibus christus est secundum carnem qui est super omnia deus benedictus in secula Amen* [3] (3) ¶ For I myself coueytyde to ben cursyd þat *is to sey to be departyd* fro crist for [4] my breþer þat be my cosyns after þe flesch . (4) þe whylke ben ysraelites of whom is þe adopcyon of goddys chyldre *and* testament *and* þe beryng of þe lagh *and* seruyse *and* byhestys; (5) of whom þey ben faderys of þe whylke crist is aftyr þe flesch þe whilke þat *is to sey crist* is god blessyd ouer alle thynges in þe worldys Amen [5] (*6*) ¶ *Non enim quia excederit verbum dei* (6) ¶ Not þerfore þe woord of god is fallyd ¶ *Non enim qui ex israhel omnes*; *hij sunt israhelite* (*7*) *neque qui semen sunt Abrahe omnes* * *filij Abrahe sunt*; *sed in Isak vocabitur tibi semen* (*8*) *Id est non qui filij carnis sunt hij filij dei sed qui filij sunt promissionis estimantur in semine* (*7*) ¶ For whi not alle þat ben of israhel . þey ben ysraelytys; nor þey . þe whilke been seed of Abraham ben callid childre of Abraham; but in Ysaac schal be callyd to þee seed . (8) þat is not þey þat bene þe chyldre of þe flesch þey be sonys of god; but þey þat ben trowyd in þe seed þo be childre of byheste (*9*) ¶ *Promissionis enim verbum hoc est* ¶ þe woord of byheste is þis ¶ *secundum hoc tempus ueniam et erit sare filius* (9) ¶ I schal come to þee aftyr þis tyme; *and* þer schal be a sone to sare (*10*) ¶ *Non solum autem illa* sed *et Rebecca ex vno concubitu habens ysaac patris sui* (10) ¶ Not onely forsoþ sche but

[1] Initial *V*- in red and black extending down four lines; in the margin *cap*^{m} 9^{m} in red, *c*^{m} 9^{m} in black, surrounded by two red lines.

[2] A small *a* in left margin.

[3] *Amen* written in black letters with red between the strokes.

[4] *for* on erasure.

[5] filled in with red.

* fol. 160, b, col. 2.

and rebecca hafande of one beleene two chyldre of ysaac oure fadyr (*11*) ¶ *Cum nondum nati fuissent aut aliquid egissent boni aut mali ut secundum electionem propositum dei maneret* (*12*) *non ex operibus sed ex uocacione dictum est ei quia maior seruiet minori* (*13*) *sicut scriptum est* (11) ¶ For when þey hadden not ȝit be born . or þey hadde don any good or euylle . so þat þe purpose of god schul dwelle aftyr þe electyon not of þe werkys; but of god callende; (12) it is seyd þe more schal serue to þe lasse (13) as it is wryten ¶ *Iacob dilexi Esau autem odio habui* ¶ I luffede Iacob; *and* I hadde at hate Esau (*14*) ¶ *Quid ergo dicemus* (14) ¶ þerfore what schal we sey ¶ *Numquid iniquitas apud*[1] *deum* ¶ Wheþer wyckydnesse be byfore god ¶ *Absit* ¶ God schylde (*15*) ¶ *Moisy enim dicit* (15) ¶ To Moyses he seys ¶ *Miserebor cuius misereor; et misericordiam prestabo cuius miserebor* (*16*) *Igitur non uolantis neque currentis sed miserentis est dei* ¶ I schal haf mercy to whom I am mercynd; (16) þerfore not of fleande nor of rennande but of hafande mercy is of[2] god (*17*) ¶ *Dicit enim scriptura pharaoni* (17) ¶ For þe wryt seys to Pharao ¶ *Quia in hoc ipsum excitaui te ut ostendam in te uirtutem meam et ut annuncietur nomen meum in uniuersa terra* ¶ For why in þat I excytede þee; þat I schulde schewe ageyns þee my uertuy *and* þat my name be told in al þe erþe (*18*) ¶ *Ergo cuius uult miseretur et quem uult indurat* (18) ¶ þerfore to whom he wyle he has mercy; *and* whom he wyle he endures (*19*) ¶ *Dicis itaque michi* (19) ¶ þerfore þou seyst to me . ¶ *Quid ad hoc* * *cuius queritur; voluntati enim eius quis resistit* ¶ What is þat is ȝit soght; For to his wille who may ageynstande (*20*) ¶ *O tu homo quis es qui respondes deo* (20) ¶ O man what art þou þat answeryst to god ¶ *Numquid*[3] *dicit figmentum ei qui se finxit quid me ficisti sic* ¶ Wheþer þe conpownyde thyng seys to hym þat mad[4] hym; wherto has þou maad me so (*21*) ¶ *An non habet potestatem figulus luti ex eadem massa facere aliud quidem uas in honorem*

[1] *a-* written by the same hand on an erasure.
[2] *of* inserted by the same hand above the line.
[3] *A* in the left margin.
[4] *-d* almost erased.

* fol. 161, a, col. 1.

aliud uero in contumeliam (21) ¶ Oþer whe*þer* a potter hafe no power of þe same lu*m*pe of cley one vessel to make i*n* to worschipe *and* an oþer to despyt (*22*) ¶ *Quod si uolens deus ostendere iram suam et notam facere potenciam suam . sustinuit in multa paciencia uasa ire apta in interitum* (*23*) *ut ostenderet diuicias glorie sue in uasa misericordie que preparauit in gloriam*; (*24*) *quos et uocauit non solum ex iudeis* sed et*i*am *ex gentibus*; *sicut in Osee dicit* (22) ¶ *and* if it be so þat god wylnyng to schewe his wrathe . *and* to make knowyn [1] hys power; he susteynes þe vesselys of Wrathe apt i*n* to þe deþ; (23) þat he schulde schewe i*n* to vesselys of mercy þat he ordeynede i*n* to hys ioye þe ryccheſ of hys grace . (24) *and* þe Whylke he has callyd not onely of Iewes; but also *and* of Folc; as he sẽys i*n* osee þe *prophete* (*25*) ¶ *Vocabo non plebem meam . plebem meam et* [1] *non dilectam dilectam . et non misericordiam consecutam misericordiam consecutam* (25) ¶ I schal kalle not my folc my folc; *and* not my luffede my [1] luffede; *and* not mercy folwyd; mercy folwyd (*26*) ¶ *Et erit in loco vbi dictum est eis non plebs mea vos*; *ibi vocabuntur filij dei uiui* (26) ¶ *and* it schal be i*n* þat place where it is seyd to þem not my folc ȝee; [1] þere þey schal be callyd þe sonys of [1] god of lyf (*27*) ¶ *Ysaias autem clamat pro israhel* ¶ Ysaye forsoþ cryes for isr*ahel* ¶ *si fuerit numerus filiorum israhel tamquam arena maris reliquie salui fient* (27) ¶ if þe noumbre of þe chyldre of isr*ahel* Were of þe grauel of þe see þe releff of þem schal be made safe (*28*) ¶ *Verbum enim consummans et abbreuians in equitate ; quia uerbum abbreuiatum faciet dominus super terram*; (*29*) *et sicut predixit ysyas* (28) ¶ þerfore a woord fulfilla[n]d *and* abbreggande *in* equitee; þat *is to sey* þe *Woord of* þe *eWangelye*; for a breef woord þe lord schal make vp on þe erþe (29) as ysaye before seyde ¶ *Nisi dominus sabahoth reliquisset nobis semen* * *sicut sodoma facti essemus*; *et sicut Gomorra similes fuissemus* ¶ But if þe lord of hostys hadde left vs seed; we hadde be made as Sodom *and* lyke Gomorre (*30*) *Quid ergo dicemus* (30) ¶ þerfore what schal we sey ¶ *Quod gentes que non sectabantur iusticiam*

[1] *a* in the left margin.
* fol. 161, a, col. 2.

apprehenderunt iusticiam iusticiam autem que ex fide est ¶ þat þe folk þat suyede not rytWisnesse þey toke þe ritWysnesse þe riȝtwysnesse; þat is of feiþ (*31*) ¶ *Israhel vero sectando legem iusticie in legem iusticie non peruenit* (31) ¶ Israel forsoþe insuyande þe lagh of riȝtwisnesse; it com not in to þe lagh of riȝtWysnesse (*32*) ¶ *Quare* (32) ¶ Why ¶ *Quia non ex fide . sed quasi ex operibus* ¶ For not of þe feiþ *þat is to seye it soughte not to ben iustifyed*; but as of þe deedys ¶ *Offenderunt in lapidem offencionis* (*33*) *sicut scriptum est* ¶ þey offendedyn forsoþe in to ston of offencyon . (33) as it is wryten; ¶ *Ecce pono in Syon lapidem offensionis et petram scandali . et omnis qui crediderit in eum non confundetur* ¶ Lo I sette in Syon a ston of offencyon *and* a ston of sclaundre . *and* ylke man þat has leeuyd in to hym schal not be confoundyd [1]

[2] *Fratres uoluntas quidem cordis mei et obsecracio apud deum fit pro illis in salutem* (1) ¶ Breþer þe wyl namely of myn herte *and* þe preyere vn to god; is don for þem in to hele (*2*) ¶ *Testimonium enim perhibeo illis quod emulacionem dei habent sed non secundum sciencia* (2) ¶ For I gife witnesse vn to þem þat þei hafe þe ȝeele of god; but not aftyr kunnyng (*3*) ¶ *Ignorantes enim dei iusticiam et suam querentes statuere iusticie dei non sunt subiecti* (3) ¶ For þey unknowande goddys riȝtwysnesse sekande for to stable ; þei ben not subiect to þe riȝtwisnesse of god (*4*) ¶ *Finis enim legis christus ad iusticiam omni credenti* (4) ¶ For crist is ende of þe lagh vn to riȝtwisnesse to alle belefande (*5*) ¶ *Moises enim scripsit quoniam iusticiam que ex lege est* [3] *que fecerit homo*; *uiuet in ea* (5) ¶ Forwhy moyses wrot þat þe man þat has don riȝtwisnesse þe whylke is of þe lagh he schal lyue in it (*6*) ¶ *Que autem ex fide est iusticia*; *sic dicit* (6) ¶ But þe riȝtwisnesse þat is of þe feiþ; is as he seyde ¶ *ne dixeris in corde tuo . quis ascendet in celum id est christum deducere* ¶ Ne sey þou not in þi herte who schal steye in to heuyn; for

[1] c^{m} 10 written in black, *cap*^{m} 10^{m} in red, in the margin, surrounded by a red line.

[2] Initial *F*-, in red and black, extends down sixteen lines.

[3] *lege* est written in the margin by the same hand.

þat is to lede criste heþþen . þat *is to seye to denye* * crist for to haue ascendid (7) ¶ *Aut quis descendit in abbyssum*; *hoc est christum ex mortuis reuocare* (7) ¶ Or who schal descende in to helle [1] þat is for to reuoke criste fro deth þat is for to seye . to trowe þat crist descendide not [1] in to helle (8) ¶ *Sed quid dicit scriptura* (8) ¶ But [1] what [1] seys þe scrypture ¶ *Prope est* [1] *uerbum* [1] *in ore tuo et in corde tuo hoc est uerbum fidei quod predicamus* ¶ Negh is þe woord in þi mouþ *and* þi herte . þat is þe woord of þe feiþ þat we prechyn (9) ¶ *Quia si confitearis in ore tuo dominum iesum et in corde tuo credideris quod deus illum excitauit a mortuis saluus eris* (9) ¶ For if þou knowe oure lord iesu in þi mouþ . *and* hast beleeuyd in þi herte þat god excityde hym fro deþ . þou schalt be saaf (*10*) ¶ *Corde enim creditur ad iusticiam*; *ore autem confessio fit ad salutem* (10) ¶ þerfore with þe herte it is beleuyd vnto riȝt wisnesse; but with þe mouþ confessyon is don vn to hele (*11*) ¶ *Dicit enim scriptura*; *omnis qui credit in illum non confundetur*; (11) ¶ For þe scripture seys ylke man [2] þat belefys in hym schal not be schent (*12*) ¶ *non est distincio iudei et greci* (12) ¶ For why þer is no distynccyoun of þe Jew *and* Greke ¶ *Nam idem dominus omnium diues in omnes qui inuocant illum* ¶ For þe same lord is fourmere of alle; riche in to alle þat *is to sey sufficient to alle* þat callyn vn to hym (*13*) ¶ *Omnis enim quicumque inuocauerit nomen domini saluus erit* (13) ¶ For why ylke man who so incallys þe name of god he schal [3] be saafe (*14*) ¶ *Quomodo ergo inuocabunt in quem non crediderunt* (14) ¶ þerfore how schal þey calle to in whom . þey leefyd not [¶] *Aut quomodo ei credent quem non audierunt* ¶ Or how schal þey lefe to hym þe whylke þey herde not ¶ *Quomodo audient sine predicante* ¶ How schal þey heren without þe prechyng (15) ¶ *Quomodo uero predicabunt nisi mittantur* (*15*) ¶ How forsoþe schal þey preche . but if þey be sent ¶ *Sicut scriptum est* ¶ As it is writen

[1] The initial *h-* of *helle*, the final *-t* of *not*, the word *but*, the initial *w-* of *what*, the *-st* of *est*, and the word *uerbum* have been partially obliterated.

[2] *-ke m-* of *ylke man* written on an erasure.

[3] Opposite this and the next three lines is written in the margin *of incallyng þe name of god.*

* fol. 161, b, col. 1.

¶ *Quam speciosi pedes ewangelisancium pacem ewangelizancium bona* ¶ How fayre be þe fete of þem þat ewangelysen þe pece of þem þat ewangelisen goode[1] thynges (16) ¶ *Sed non omnes obediunt ewangelio* (16) ¶ But not alle obeische to þe ewangelye ¶ *Ysayas enim dicit:* ¶ Ysaye þerfore seys ¶ *Domine quis credidit auditui nostro* ¶ Lord who has beleuyd vn to oure heryng (*17*) ¶ *Ergo fides ex*[1] *auditu . auditus* autem . þer *verbum christi* (17) ¶ þerfor þe feiþ is of þe heryng: *and* heryng is by þe woord of crist (*18*) ¶ *Set dico* (18) ¶ But * I seye ¶ *Numquid non audierunt* ¶ *Wh*eþer þey herde not ¶ *Et quidem in omnem terram exiuit sonus eorum: Et in fines orbis terre uerba eorum* ¶ And certayn in to ylke land wente þe sown of þem; *and in* to endys of alle partye of þe erþe wente þeyre woordys (*19*) ¶ Sed *dico numquid israhel non cognouit* (19) ¶ But I sey wheþer ysrahel knew not ¶ *Primus moyses dicit* ¶ þe fyrste moyses seys ¶ *Ego ad emulacionem uos adducam in non gentem in gentem insipientem. in iram vos mittam* ¶ I schal lede 3ou . *or suffre 3ou to be led* to enuye ageyns þe folc *and* ageyn þe folc vnwysse I schal sende 3ou *in* to Wrathe; þat *is to sey I schal suffre 3ou to be wrathed* (*20*) ¶ *Ysayas* autem *audet et dicit* (20) ¶ Ysaye forsoþe dar *and* seys; þat *is to seye of* þe *persone of crist he dar seye* ¶ *Inuentus sum a non querentibus me; palam apparui hijs qui me non interrogabant* ¶ I am founden of þe not sekande me; *and* opynly I aperide to þem þe whylke askyde me not (*21*) ¶ *Ad Israhel* autem *dicit* (21) ¶ But to Israhel he seys; ¶ *Tota die expandi manus meas ad populum non credentem* sed *contradicentem michi* ¶ Alle þe day I haue sprad my handys vn to þe puple not leuende but ageynseyande me[2]

[3] *Dico* ergo; *Numquid repulit dominus populum suum* (1) ¶ þerfore I seye; wheþer god haue put ageyn hys puple ¶ *Absit* ¶ God schylde ¶ *Nam et ego israelita sum ex semine Abrahe de tribu beniamin* ¶ For I am a man of israhel of þe seed of Abraham.

[1] *a* in the left margin.

[2] In the margin c^{m} 11 in black, ca^{m} 11^{m} in red, both enclosed in a red line.

[3] Initial *D-* in red and black extends down three lines.

* fol. 161, b, col. 2.

of þe lynage of beniamyn (*2*) ¶ *Non repulit deus plebem suam quam presciuit* (2) ¶ God putte not his folc ageyn þe whylke he byfore knew *to ben safed* ¶ *An nescitis in helia quid dicit scriptura quemadmodum interpellat deum aduersus israhel* ¶ Wheþer zee wite not what holy writ [1] seys in helye of what maner apelis god ageyn israhel *seyande* (*3*) ¶ *Domine prophetas tuos occiderunt; altaria tua suffoderunt et ego relictus sum solus et querunt animam meam* (3) ¶ Lord þey haue slayn þi prophetis þey haue vndyrdolue þyn auteris; *and* I am left myn one *and* þey seken my soule; *þat is to seye to reue my lyfe* (*4*) ¶ *Sed quid dicit illi responsum diuinum* (4) ¶ But what seys to hym goddys answere ¶ *Reliqui michi septem milia* * *uirorum qui non curuauerunt genua sua ante Baal* ¶ I hafe left me sefyn thousand men; [2] þe whylke hafe not bowyd þeyr knees byfore Baal (*5*) ¶ *Sic ergo et in hoc tempore reliquie secundum eleccionem gracie dei salue facte sunt* (5) ¶ þerfore so in þis tyme þe relef aftyr þe eleccyon of grace þei ar maade saafe (*6*) ¶ *Si autem gracia iam non ex operibus* (6) ¶ Forsoþ if thurgh grace; *þat is þey be safe* þenne not of deedis ¶ *Alioquin gracia iam non est gracia* (*7*) ¶ Or ellis grace now is not grace ¶ *Quid ergo* (7) ¶ þerfore what is to seye ¶ *Quod querebat israhel hoc non est consecutus; eleccio autem consecuta est; ceteri uero excecati sunt* (*8*) *sicut scriptum est* ¶ þat þat israhel soghte . þat it is not folewyd; but þe eleccyon is folwyd; oþer forsoþe ben blyndyd (8) as it is writen in *ysaye* ¶ *Dedit illis deus* [3] *spiritum compunccionis oculos ut non videant . et aures ut non audiant usque in hodiernum diem* ¶ God gaf þem þe spyryt of compunccyon; eyen þat þey seyeen not *and* erys þat þey heryn not vnto þis day (*9*) ¶ *Et dicit dauid* (9) ¶ *and* dauyd seys ¶ *Fiat mensa eorum coram ipsis in laqueum . et in capcionem et in scandalum et in retribucionem ipsis* ¶ þe boord of þem be it made by for þem in to a snare *and in* a takyng *and in* to a retribucyoun; *and* in to sclaundre to þem (*10*) ¶ *Obscurentur oculi eorum ne videant et dorsum eorum semper in curua* (10) ¶ þe eyne of þem be þei derkyd þat þey see not; *and* bowe euer þeyr bak (*11*) ¶ *Dico*

[1] *A* in the right margin. [2] *A* in the left margin.
[3] A caret after *illis* and *deus* written in the margin by the same hand.
* fol. 162, a, col. 1.

ergo *numquid offenderunt ut caderent* (11) ¶ þerfore I seye whe*þer* þei so offendedyn þat þey schulde fallen ¶ *Absit* ¶ God schylde ¶ *Sed illo*rum *delicto salus gentib*us *est ut illos emulentur* ¶ But þurgh þeyre trespas þe hele is made to þe folc . þat þey suyen þe*m* (*12*) ¶ *Quod si delictum illo*rum *diuicie sunt mundi et diminucio eo*rum *diuicie gencium quanto magis plenitudo eo*rum (12) ¶ But if þe trespas of þe*m* ben þe rychessys of þe world *and* þe lytlyng of þe*m* þe rychessys of þe folc how mykyl more þe folk of þe*m* (*13*) ¶ *Vobis enim dico gentib*us (13) ¶ þerfore to 3ou gentylys I seye ¶ *Quamdiu quidem ego sum gencium apostolus ministerium meum honorificabo* (*14*) *si quo modo ad emulacionem prouocem carnem meam et saluos faciam aliquos ex illis* ¶ For alslonge as I am apostyl of folk . I schal make worschipeful myn office . (14) if I may in any mane*r* prouoke þe*m* to suye þ*at* I make any of þe*m* safe (*15*) ¶ *Si enim amissio eo*rum *reconciliacio* * *est mundi que assumpcio nisi* [1] *uita ex mortuis* (15) ¶ þerfore if þe losyng of þe*m* is þe reconsylyng of þe world; what shal ben takyng vp of he*m* but þe lyf of þe dead (*16*) ¶ *Quod si deliberacio sancta est et massa et si radix sancta est et rami* (16) ¶ For why [2] if þe deliberacyou*n* is maad *and* þe dowgh [2] & if þe roote is holy *and* þe braunchys [2] (*17*) ¶ *Quod si aliqui ex ramis facti sunt tu autem cum oleaster esses insertus es illis et socius radicis et pinguedinis oliue factus es* (*18*) *noli gloriari aduersos ramos* (17) ¶ But if any of þe braunchys ben brokyn; þou *gentile* when þou were an osyere; þou wer set in þe*m* *and* art maad felawe of þe roote *and* of þe fatnesse of þe olyue; (18) þerfore ne wile þou not ioye ageyn þe braunchys ¶ *Quod si gloriaris non tu radicem portas sed radix te* ¶ *and* if þou ioye ageyns þem not þou berist þe roote but þe roote þee (*19*) ¶ *Dicis ergo; fracti sunt rami ut ego inserar* (19) ¶ þerfore þou seys; þe braunchys ben brokyn . þat I be set in (*20*) ¶ *Bene* (20) ¶ Weel þou *seys* [3] ¶ *Propter incredulitatem ergo fracti sunt* ¶ þerfore for þe mysbileue[4] þei ben brokyn ¶ *Tu*

[1] After *nisi* a letter has been erased.
[2] *-why, dowgh,* and *braunchys* partially effaced.
[3] A faint black line drawn through *þou seys.*
[4] *þerfore . . . mysbileue* written on an erasure.
* fol. 162, a, col. 2.

autem *fide stas . noli altum sapere sed time* ¶ perfore þou standys thurgh þe feith; *perfore* ne wille þou sauowre to heghe but drede (*21*) ¶ *Si enim deus naturalibus ramis non pepercit ne forte nec tibi parcat* (21) ¶ for if he to þe kyndely braunchys spared not; see þou last by hap he spare not þee (*22*) ¶ *Vide ergo bonitatem et seueritatem dei* (22) ¶ *perfore* see þe bonytee of god *and* þe sternenesse of god ¶ *In eos quidem qui ceciderunt seueritatem; in te autem bonitatem si permanseris in bonitate dei* ¶ In to þem þat hafe fallyn . *see* þou; *and in* þee . þe bonyte of god if þou dwelle in bonyte ¶ *Alioquin et tu excideris* ¶ Or ellys þou hast fallyd: *fro þe holy roote* (*23*) ¶ *Sed et illi si non permanserint in incredulitate: inserentur* (23) ¶ But *and* þey if þei hafe not dwellyd in þe vnbeleue þei schal be plauntyd in ¶ *Potens enim est deus iterum inserere illos* ¶ for god is myghty efte to plaunte þem in (*24*) ¶ *Nam si tu ex naturali excisus es olyastro et contra naturam insertus es in bonam olyuam quanto magis hij qui secundum naturam inserentur sue oliue* (24) ¶ For why if þou of þe kyndely oseere art cut oute . *and* plauntyd * *in* a good olyfe mykyl more þei þat ben aftyr þeyr kynde schal ben graffyde to þeyr olyfe (*25*) ¶ *Nolo ergo uos fratres ignorare misterium hoc ut non sitis uobis ipsis sapientes quia cecitas ex parte contingit in israhel donec plenitudo gencium intraret*; (*26*) *et sic omnis israhel saluus fieret sicut scriptum est* (25) ¶ *perfore* brepere I wyle not 3ou to vnknowe þis pryuytee; þat *is þe pryue dome of god* þat 3ee be not wyse to 3ouself; for of sum partye blyndnesse felle *in* isr*ahel* tyl þe plente of þe folc schal entre (26) *and* so alle ysr*ahel* schulde ben safe as it is wryten ¶ *Veniet ex syon qui eripiat et auertat impietatem . ab Jacob*; (*27*) *et hoc ille a me testamentum cum abstulero peccata eorum* ¶ He schal come of syon þe whylke delyuere he *and* turne he þe wykkydnesse fro Jacob (27) *and* þat testament *þat is to seye þe punissyon* schal be til *þem* whan I schal hafe don awey þeire synnes (*28*) ¶ *Secundum ewangelium quidem inimici propter vos secundum eleccionem autem karissimi propter patres* (28) ¶ Aftyr þe ewangelye þey ben enemys to 3ou aftyr þe eleccyoun; forsoþe þey ben alþerderest *and* þat for þe faderys (*29*) ¶ *Sine*

* fol. 162, b, col. 1.

penitencia enim sunt dona et uocacio dei (29) ¶ For withoute penaunce ben þe giftis *of god and* þe callyng [1] of god (*30*) ¶ *Sicut enim aliquando et uos non credidistis deo nunc autem misericordiam consecuti estis propter illorum incredulitatem* (*31*) *ita et isti nunc non crediderunt in uestram misericordiam ut et ipsi misericordiam consequantur* (30) ¶ þerfore *and* as ȝee sumtyme leeuyde not to god now forsoþe ȝee ar mercy folwyd for þeyr unbeleeue; (31) so *and* þise hafen now belefed *in* to ȝoure mercy so þat þey schulden suye mercy (*32*) ¶ *Conclusit enim deus omnia in incredulitatem ut omnium misereatur* (32) ¶ For god has alle thynges concludyd *in* vnbelefe; þat he hafe mercy of alle (*33*) ¶ *O altitudo diuiciarum sapiencie et sciencie dei; quam incomprehensibilia sunt iudicia eius et inuestigabiles vie eius* (33) ¶ O þou heygnesse of þe rychessys of þe wisdam *and* of kunnyng of god how uncomprehensible ben hys domes . *and* how inuestigable ben þe weyes of hym (*34*) ¶ *Quis enim cognouit sensum domini aut quis consiliarius eius fuit*; (*35*) *aut quis prior dedit illi et retribuetur ei* (34) ¶ For who knowys þe wysdam of god . or who was hys counseler; (35) or who fyrst gaf tyl hym; þat *is þe feyth* and *goode werkys . or* þat *it be for come fyrst of þe grace of hym*; *and* it schulde be ȝolden ageyn to hym (*36*) ¶ *Quoniam* * *ex ipso et per ipsum et in ipso sunt omnia*; *Ipsi honor et gloria in secula Amen* (36) ¶ For why of hym *and* by hym . *and* in hym ben alle thynges; To hym be ioye *and* worschype *in* to worldys Amen.

Obsecro [2] *itaque uos fratres per misericordiam dei ui* [3] *exhibeatis corpora uestra hostiam uiuentem . deo placentem racionabile obsequium uestrum* (1) ¶ I beseche ȝou þerfore breþere þurgh þe mercy of god . þat ȝee gife ȝoure bodyes a quyk sacryfice holy *and* plesande to god *and* þat ȝoure seruyse *in* þise þynges forseyd be resonable (*2*) ¶ *Et nolite conformari huic seculo . sed reformamini in nouitate sensus uestri ut probetis que sit voluntas dei bona et beneplacens et perfecta* (2) ¶ *and* wyle ȝe not conforme ȝou to þis

[1] A gap where there is an erasure, between *callyng* and *of*.
[2] Initial *O* in red and black extends down sixteen lines.
[3] *c*^{m} 12 in black, and *cap*^{m} in red, are written in the right margin enclosed in a red line.

* fol. 162, b, col. 2.

world; but[1] refourme ȝou ageyn *in* þo newenesse of ȝoure wit . þat ȝee proue whylke be þe wyl of god good *and* weelplesande and perfyte (*3*) ¶ *Dico enim per graciam que data est michi in omnibus qui sunt inter vos non plus sapere : quam oportet sapere sed sapere ad sobrietatem; et unicuique sicut deus diuisit mensuram fidei* (3) ¶ þerfore I sey thurgh þe grace þat is gifen me . to alle þe whylke ben a mong ȝou; no more for to sauoure . but to sauoure to sobrenesse; and to vche[2] one *I bidde to sauoure* as god has deuysed þe mesure of þe feyth (*4*) ¶ *Sicut enim in vno corpore multa membra habemus; omnia autem membra non eundem actum habent* (*5*) *ita multi vnum corpus sumus in christo* (4) ¶ For riȝt as *in* one body we haue many membrys; *and* alle þoo membrys haue not þe same dede (5) riȝt so we ben one body in cryst ¶ *Singuli autem alter alterius membra*; (*6*) *habentes* quia *donaciones secundum graciam que data est nobis differentes*; *siue prophetiam secundum racionem fidei* (*7*) *siue ministerium in ministrando siue qui docet in doctrina*; (*8*) *qui exhortatur in exhortando*; *qui tribuit in simplicitate*; *qui preest in solitudine*; *qui miseretur in hillaritate* ¶ For wee sengyl ben o*per* operes membrys; (6) hafende þerfore giftys dyfferent aftyr þe grace þe whilke is gifen to vs; whe*per* þe prophesye aftyr þe resoun of þe feith . or he þat techis *in* doctryne . (7) or seruyse *in* seruande; (8) he þat amonestys *in* amonestynge; he þat gyfes *in* symplenesse; he þat is byfore *in* bysynesse; he þat has rewthe *in* gladnesse (*9*) ¶ *Dileccio sine simulacione*; *odientes malum*; *adherentes bono*; (*10*) *caritatem fraternitatis inuicem diligentes*; *honore inuicem preuenientes* (9) ¶ þe loue *be it with* oute symulacyoun * ȝe *I seye* hatande euylle; *and* clefande to goode; (10) louande in to gydere *in* þe charitee of fraternytee ȝe *I sey* be fore comande *in* to gydere . *with* worschype (*11*) ¶ *Solicitudine non pigri spiritu feruentes*; *domino seruientes* (11) ¶ Not ȝee slough *in* bysynesse feruent with spyryte; seruande to oure lord (*12*) ¶ *Spe gaudentes*; *in tribulacione pacientes*; *oracioni instantes* (*13*) *necessitatibus sanctorum communicantes*; *hospitalitatem sectantes* (12) ¶

[1] *A* in the right margin. [2] *vche* written on an erasure.
* fol. 163, a, col. 1.

Hauande ioye i*n* hope . *and* suffryng i*n* trybulacyou*n* . stondande i*n* to preyere; (13) sekande ȝoures to nedys of holy men suande hospitualitee (*14*) ¶ *Benedicite . persequentibus uos et nolite maledicere* (14) ¶ Blysse ȝee to þe pursuande ȝou; blesse ȝee *and* waries [1] not (*15*) ¶ *Gaudere cum gaudentibus . fiere cum flentibus* (*16*) *idipsum sencientes inuicem*; *non alta sapientes* sed *humilibus consencientes* (15) ¶ ȝee schal ioye with þe ioyande; *and* grete with þe gretande; (16) ȝee felande [2] with inne þe same thyng to gydere; not sauourande heghe thyngys; but assentynge to lowe thynges ¶ *Nolite esse prudentes apud uosmetipsos*; (*17*) *nulli malum pro malo reddentes* ¶ Bee ȝee not queynte by for ȝoureself; (17) ȝeldande to no man euyl for euylle ¶ *Prouidentes bona non tantum coram deo . sed et coram omnibus hominibus*; (*18*) *si fieri potest quod ex uobis est cum hominibus pacem habentes*; (*19*) *non uosmetipsos defendentes karissimi sed date locum ire* ¶ Perueyande goode thynges not onely byfore god; but also byfore alle men; (18) ȝee hafande pece with alle men if it may be i*n* þat þat of ȝou is; (19) *and* ȝee derworþest not defendande ȝoureself; but gife ȝee stede to þe wrathe ¶ *Scriptum est enim* ¶ For why it is wryten ¶ *Michi uindictam ego retribuam dicit dominus* ¶ To me vengaunce. *I hafe reseruyd*; *and* I schal ȝeelde seys oure lord (*20*) ¶ *Set si esurierit inimicus tuus ciba illum* (20) ¶ But if þyn enemy hungres fede hym ¶ *Si sitit potum da illi hoc enim faciens carbones ignis congeres super caput eius*; (*21*) *Noli uinci a malo*; sed *vince in bono malum* ¶ If he thryste gif .hym drynke; for þou doande þat; þou schalt hepe þe colys of fyre; þat *is to seye* þe *hete of charite* vp on his hed; (21) Bee not ouercomyn of euylle but ouercome euylle i*n* good.

Omnis [3] *anima potestatibus sublimioribus subdita sit* (1) ¶ Ilke soule þat *is euery man* be it subiect to þise powers abouen

[1] *-es* of *waries* written on an erasure.
[2] *-el-* of *felande* written on an erasure.
[3] c^m 13^m, in black, and *cap*^m 13^m in red, in the margin, enclosed by a red line. Initial *O* extends down three lines, in red and black.

þat *is to kynges to princys to* * *trybunys . to centuryouns* . and *to seculerys goode or euylle* ¶ *Non enim est potestas nisi a deo*[1] ¶ For þer is no power but of god ¶ *Que autem sunt a deo*; *ordinata sunt* (2) *Itaque qui resistit potestati dei ordinacioni resistit* ¶ þerfore þo thyngys þat ben of god of hym þei ben ordeyned; (2) so þat he þat ageynstandys[2] þe potestate ageynstandys goddys ordynaunce ¶ *Qui autem resistunt ipsi sibi dampnacionem adquirunt* ¶ Forsope þei þat ageynstandyn þe *potestate* þey sekyn to þem dampnacyoun (3) ¶ *Nam principes non sunt timori boni operis* sed *mali*; *vis autem non timere potestatem*; *bonum fac et habebis laudem ex illa* (3) ¶ Fór princys ben not to drede of good werk; but of euyl: wilt þou not drede power; Do good and þou schalt haue preysyng þeraf (4) ¶ *Dei enim minister est tibi in bonum* (4) ¶ For he is goddys mynystre to þee in to goode ¶ *Si enim male faceris time* ¶ But if þou hafe euyl so drede þou ¶ *Non enim sine causa gladium portat* ¶ For why not without cause he berys þe swerd ¶ *Dei enim minister est vindex in iram ei qui male agit* ¶ He is goddys mynystre vengable in to wrath to hym þat doys euylle (5) ¶ *Ideo necessitate subditi estote non solum propter iram sed propter conscienciam* (5) ¶ þerfore be ȝee subiect to þe nede þat *is to þe nedeful ordynaunce* not onely for þe wrathe but for ȝoure conscience (6) ¶ *Ideo enim et tributa prestitastis* (6) ¶ *and* þerfore forsope ȝee lenyn trybutys ¶ *Ministri enim dei sunt in hoc ipsum seruientes* ¶ For þei ben goddys mynystres seruande to ȝou in þat . þat *is for* þat (7) ¶ *Reddite ergo omnibus debita* (7) ¶ þerfore ȝeelde ȝee to alle men þe dettys ¶ *Cui tributum . tributum . cui veccigal . uecigal . cui timorem . timorem*; *cui honorem . honorem* ¶ To whom trybute; trybute; to whom hyre . hyre; to whom drede; drede; to whom worschipe . worschype; þat *is to sey* ȝeelde ȝee; (8) ¶ *Nemini quicquam debeatis nisi ut invicem diligatis* (8) ¶ To no man owe ȝee any thyng; but þat ȝee loue to gydere ¶ *Qui enim diligit proximum legem impleuit* ¶ For he þat has louyd his neghebore has fulfild

[1] *-eo* of *deo* and part of the following paragraph-mark are on erasure.
[2] The word *power*, enclosed by a faint black line, written in margin.
* fol. 163. a. col. 2.

þe lawe. (*9*) ¶ *Nam non adulterabis . non occides . non furaberis . non falsum testimonium dices . non concupistes rem proximi tui . et si quod est aliud mandatum in hoc verbo instauratur* (9) ¶ For why *þis biddyng* þou schalt not do auoutrye * þou schalt not sle; þou schalt not stele; þou schalt not sey fals witnesse . þou schalt not coueyte þi negheboures thyng . *and* if *þat per* is any oþer maundement . *in* þis woord it is contenyd ¶ *Diliges proximum tuum sicut teipsum* ¶ þou schalt louen þi neghebore as þi self (*10*) ¶ *Dileccio enim proximi malum non operatur* (10) ¶ þe loue of þi neghebore werkys not euylle ¶ *Plenitudo ergo legis est dileccio* ¶ þerfor þe fulfillyng of þe lagh is loue (*11*) ¶ *Et hoc scientes quia hora est iam nos de sompno surgere; nunc enim propior est nostra salus quam cum credimus* (11) ¶ *and* witande ȝee *þat þat* houre it is now for us to rise fro sleep; for now is oure hele negher þan we han trowyd (*12*) ¶ *Nox precessit dies autem appropinquabit* (12) ¶ þe nyghte went before; þe ᵹday forsoþe schal neghe ¶ *Abiciamus ergo opera tenebrarum et induamur arma lucis . (13) sic in die honeste*[1] *ambulemus* ¶ þerfore caste we awey þe werkys of derknesse *and* be we clad in armourys of liȝt (13) so *þat* we go honestly *in* þe day ¶ *Non in comessacionibus et ebrietatibus non in cubilibus et in pudicitijs non in contencione et emulacione* (*14*) *sed induimini dominum nostrum iesum christum . et carnis curam ne feceritis in desiderijs* ¶ Not *in* comessacyouns and dronkenesses . not *in* couchys . *þat is slouthe and in* leccherye . not *in* stryfe . *and* enuye (14) but be ȝee clad oure lord iesu cryste *and* do ȝee not þe curys of þe flesch *in* desyres.

INfirmum[2] *autem in fide assumite non in disceptacionibus cogitacionum* (*1*) ¶ þe syke man *in* þe feiþ . taake ȝee vp not *in* dysputyngys of thouȝtys (*2*) ¶ *Alius enim credit manducare se omnia* (2) ¶ An oþer of ȝou trowys to ete alle þynges . *þat is*

[1] A hand, sketched in red in the margin, points to this word.

[2] Initial *I* in red and black extends down thirty-one lines and across the bottom margin to the edge of the parchment; the first *N* in red and black extends down three lines; the second *N* is the usual black capital filled in with red. *cm 14* in red and black, surrounded by a red line, in the margin.

* fol. 163, b, col. 1.

to seye gifen to mannys vse ¶ *Qui autem infirmus est olus manducet* ¶ For he þat is syke ete he þe worte; (3) ¶ *his qui manducat non manducantem non spernat; et qui non manducat; manducantem non iudicet* (3) ¶ *and* he þat etys dispyse he not þe not etande; *and* he þat not etys not deme he þe etande ¶ *Deus enim illum assumpsit* ¶ For god has tane hym up þat *is to þe feiþ* [1] (4) *Tu quis es qui indicas alienum seruum* (4) ¶ Who art þou þat demyst an oþer mannys seruant ¶ *Suo domino stat aut cadit* ¶ But to his lord oþþer he standys or fallys ¶ *Stabit autem* ¶ But he schal stande ¶ *Potens est enim deus statuere illum* ¶ For god is mygnty to stable hym (5) ¶ *Nam alius iudicat inter* * *diem et diem; alius iudicat omnem diem* (5) ¶ Forwhy an oþer man demys bytwen day *and* day . þat *is to sey a day set by twene to be chosyn in abstinence*; and an oþer demys ylke day . þat *is to sey to be chosyn in abstynence* ¶ *Unusquisque in suo sensu abunde!* ¶ Ylke one of þem abounde he in his wit . þat *is to sey after þe conscience abounde he in to bettere*; *wheþer in abstenyng*; oþþer *with doyng of thankys etande* (6) ¶ *Qui sapit diem domino sapit* (6) ¶ For he þat sauers þe day he sauers to oure lord . þat *is to þe worschype of oure lord* ¶ *Et qui manducat domino manducat* ¶ *and* he þat etys þat *is alle thynges* . he etys to oure lord ¶ *Gracias enim agit deo* ¶ he thankys god þat is for þe creaturys *with* þe wylke he is susteynd ¶ *Et qui non manducat domino non manducat*; *et gracias agit deo* ¶ He þat etys not . þat *is he* þat *abstenes* to oure lord he etys not; þat *is to þe* [2] *honour of oure lord it is* þat *he etys not; and* he thankys god; *for þe abstynence gifen vnto hym* (7) ¶ *Nemo enim nostrum sibi uiuit; et nemo sibi moritur* (7) ¶ For none of 3ou lifes to hymself þat *is spyrytually in vertues*; *and* no man dyes to hymself; þat *is to vices to hymself*; *but to oure lord* (8) ¶ *Siue enim uiuimus domino uiuimus; siue morimur domino morimur* (8) ¶ Wheþer so euer we lyfen *in lyff of vertues* we lyuen to oure lord or wheþer we dyen *to vices* and *synnes* we dyen to oure lord; þat *is to þe symylytude of cryste*

[1] þ^t *is* . . . *feiþ* written in the margin and underlined in black; caret after *up*.

[2] A hand drawn in red in the right margin points to this word.

* fol. 163, b, col 2.

in woise dep we ar baptysyd ¶ *Siue* ergo *uiuimus siue morimur*: *domini sumus*; (*9*) *In hoc enim christus mortuus est et reuixit . ut et mortuorum et uiuorum dominetur* ¶ þerfore whepер we lyfen or dyen we ben of oure lord; *þat is to be demyd of oure lord*; (9) forwhy in *þat* . *þat is for þat* crist is dead *and* he aroos *þat* he schulde lordschipe of þe quyke *and* of þe deade (*10*) ¶ *Tu autem quid iudicas fratrem tuum aut tu quare spernis fratrem tuum* (10) ¶ þerfore why demyst þou þi broþer . *þat is not etande* or why dispisist þou þi broþer *etande* ¶ *Omnes enim stabimus ante tribunal domini* ¶ Alle we [1] schal stande by fore þe trone of [2] god (*11*) ¶ *Scriptum est enim* (11) ¶ þerfore it is write [3] ¶ *viuo ego dicit dominus quoniam michi flectetur omne genu et omnis lingua confitebitur domino* ¶ I lyfe seys oure lord . for to me ylke * kne schal be bowyd; *and* ylke tunge schal knowleche to god (*12*) ¶ *Itaque unusquisque vestram pro se racionem reddet deo* (12) ¶ þerfore ylke of vs schal ȝeelde resoun to god for hymself (*13*) ¶ *Non ergo amplius inuicem iudicemus sed hoc iudicate magis ne ponatis offendiculum fratri* [4] *vel scandalum* (13) ¶ þerfore deme we no more oþþer oþer; but more þat deme ȝee; þat ȝee ne sette offendycule or sclaundyr to ȝoure broþer (*14*) ¶ *Scio et confido in domino iesu quia nichil commune per ipsum nisi ei qui existimat quid* [5] *commune esse illi commune est* (14) ¶ I wot *and* I tryste in oure lord iesu þat no þyng is comyne þat *is unclene* by hym; but to hym *þat* trowys any thyng to be comyne; to hym it is comyne (*15*) ¶ *Si enim propter cibum frater tuus contristatur*; *iam non secundum caritatem ambulas* (15) ¶ þerfore if þi broþer is [6] for þe mete now . *þat is of þat it is opyn þat* þou gost not aftyr charyte ¶ *Noli cibo tuo illum perdere pro quo christus mortuus est*; (*16*) *non ergo blasphemetur bonum nostrum* ¶ Ne wyle þou lose hym *with* þi mete for whom crist is dead fore . (16) þerfore be not oure god blasfemyd by þis litylle [7]

[1] *-e* of *we* written very faintly above the line, with caret.
[2] *A* scribbled in the right margin.
[3] A line has been erased under *þerfore . . . write.*
[4] *fratri* written on an erasure. [5] *quid* written on an erasure.
[6] The scribe has omitted the translation of *contristatur.*
[7] A hand drawn in red in the left margin points to this word.

* fol. 164, a, col. 1.

(*17*) ¶ *Non est enim regnum dei esca et potus* sed *iusticia et pax et gaudium in spiritu sancto* (17) ¶ þerfore þe kyngdam of god is not mete *and* drynk; but riȝtwisnesse *and* pece *and* ioye *in* þe holy gost (*18*) ¶ *Qui enim in hoc seruit christo; placet deo et probatus est hominibus* (18) ¶ For why he þat seruys crist *in* þat þyng . þat *is in riȝtwisnesse pece* and *ioye* he plesys god *and* he is preuyd to men (*19*) ¶ *Itaque que pacis sunt sectemur; et que edificacionis sunt inuicem custodiamus* (19) ¶ þerfore þo thynges þat ben of pece suye we; *and* þo thynges þat ben of edificacyoun . kepe we þem eyþer in oþer; (*20*) ¶ *Noli propter escam destruere opus dei* (20) ¶ Ne [1] wyle þou for þe mete destrye goddys [1] werk ¶ *Omnia* [2] *quidem munda sunt* sed *malum est homini qui per offendiculum manducat* ¶ þerfore alle thynges ben clene; but it is euylle þe man . þat etys þurgh sclaundyr *of oþer* (*21*) ¶ *Bonum est enim non manducare carnem et non bibere vinum* neque *in quo frater tuus offendit* [3] *aut scandalisatur aut infirmatur* (21) ¶ It [4] is goode to þe man not to eten þe flesch . *and* not to drynke þe wyn nor any oþer thyng to do; *in* þe whylke his broþer offendys . or is sclaundryd . or is syke (*22*) ¶ *Tu fidem habes penes temet ipsum ; habe coram deo* (22) ¶ þou has feith anentys þiself; þat *is in herte* haue by fore god ¶ *Beatus qui non iudicat semet ipsum in eo quod probat* ¶ he is blessyd þat * demys not hymself in þat þat he profys: þat *is* he þe wylke doys none oþer thyng þan he profys is profitable (*23*) ¶ *Qui autem discernit si manducauerit . dampnatus est quia non ex fide* (23) ¶ For he þat descryues . þat *is metys trowande* oþer *clene*; and oþer *unclene* if he hafe [5] etyn . þat *is with* þat *conscience* he is dampnyd . for not of faith he has etyn ¶ *Omne autem quod non est ex fide peccatum est* ¶ For alle thyng þat is not of þe feith; is synne.

[1] *N-* of *ne* and *-dys* of *goddys* on erasure.

[2] In the MS. *Omnia . . . manducat* is not underlined with red, as the Latin text usually is.

[3] A space where something has been erased before *aut*.

[4] *A* scribbled in left margin.

[5] A hand stretched in black in the right margin points to this word, with the inscription *of metys* enclosed in a faint black line.

* fol. 164, a, col. 2.

*D*Ebemus [1] *autem nos firmiores imbescillitates infirmorum sustinere*; *et non nobis placere* (1) ¶ þerfore we þat ben stablere þan oþere owyn to susteyne þe feblenesse of þe syke; *and* we schal not plese to vs (*2*) ¶ *Vnusquisque uestrum proximo suo placeat in bonum ad edificacionem* (2) ¶ Ilke one of vs plese he to his neghebore to þat þat is profitable to edificacyoun (*3*) ¶ *Etenim christus non sibi placuit sed sicut scriptum est* (3) ¶ *and* þerfore crist plesyde not to hymselfe . as it is writen ¶ *Improperia improperancium tibi ceciderunt super me* ¶ þe umbreydes or þe detraccyouns *of* þe *iewys* of þe umbreydande fellyn vp on me (*4*) ¶ *Quecumque enim scripta sunt ad nostram doctrinam scripta sunt*; *ut* per *pacienciam et consolacionem scripturarum spem habeamus* (4) ¶ Alle thynges þat ben writen . þat *is* [2] *of crist in holy bokys* [3] to oure doctrine þei ar wryten þat we thurgh pacience *and* comforth of holy wryttys hafe hope (*5*) ¶ *Deus* autem *paciencie et solacij det uobis idipsum sapere in alterutrum secundum iesum christum* (*6*) *ut unanimes uno ore honorificetis deum et patrem domini nostri iesu christi* (5) ¶ þerfore god of pacience *and* of solace gife ȝou to sauere þat same oþþer *in* oþer aftyr iesu criste (6) þat ȝee of one wille *and with* one mouþ ȝee worschype god *and* þe fadyr of oure lord iesu crist (*7*) ¶ *Propter quod et suscipite inuicem sicut et christus suscepit vos in honorem dei* (7) ¶ þerfore take ȝee vp þe *seeke* to gidyre riȝt as *crist* took ȝou vp seeke in to þe worschype of god (*8*) ¶ *Dico enim christum iesum ministrum fuisse circumcisionis propter veritatem dei . ad confirmandas promissiones patrum* (8) ¶ I seye þerfore iesu crist to hafe ben a mynystre of circumcysion for þe soþnesse of god; for to conferme þe byhestys of fadyrys (*9*) ¶ *Gentes autem super misericordiam honorare deum sicut scriptum est* (9) ¶ þe folc forsoþe *he took* vp on his mercy to worschype god as it is

[1] Initial *D-* extends down thirteen lines; *-E-*is usual black capital filled in with red. c^m^ 19^m^ in black, *cap*^m^ 17^m^ in red, in the margin enclosed in a wavy red line.

[2] A hand stretched in the margin in black points to this word, with the inscription *All holy* þingus *writen to oure doctrine*, surrounded by a faint black line.

[3] *bok-* on erasure.

writen ¶ *Propterea confitebor tibi in* * *gentib*us *et nomini tuo cantabo* ¶ þerfore I schal knowleche to þe in folkys; *and* I schal synge to þi name (*10*) ¶ *Et iterum dicit* (10) ¶ And eft he seys ¶ *Letamini gentes cum plebe eius*; (*11*) *et iterum* [1] ¶ ȝee folc glade ȝee *with* þe puple of hym . þat *is with* þe *iewys with* þe *whylke* ȝee *ar taken*; (11) *and* eft *dauid seys* ¶ *Laudate omnes gentes dominum et magnificate eum omnes populi* ¶ Alle folc prayse ȝee oure lord; *and* alle þe puple magnyfye ȝee hym [2] (*12*) ¶ *Et rursus ysayas ait* (12) ¶ *and* eft ysaye seys ¶ *Erit radix iesse et qui exurget regere gentes in eum gentes sperabunt* ¶ Iesse schal be þe roote *and* he þat shal ryse vp to gouerne þe folc in hym þe folc schal hope (*13*) ¶ *Deus autem spei repleat vos omni gaudio et pace in credendo ut abundetis in spe et uirtute spiritus sancti* (13) ¶ þerfore god of hope fulfille ȝou *with* alle *gostly* ioye. *and with* pece *in* lefande; þat ȝee abounde *in* hope *and* vertue of þe holy gost (*14*) ¶ *Certus sum autem fratres mei et ego ipse de uobis quoniam et ipsi pleni estis dilectione repleti omni sciencia*; *ita ut possitis alterutrum monere* (14) ¶ þerfore my brepere I myselfe am certeyn of ȝou þat ȝee fulle of loue . arn fulfild *with* alle wisdam; so þat ȝee may opper amoneste (*15*) ¶ *Audacius autem scripsi vobis fratres ex parte tamquam in memoriam uos reducens propter graciam que data est michi a deo* (*16*) *ut sim minister christi iesu in gentib*us; *sanctificans ewangelium dei*; *ut fiat oblacio gencium accepta et sanctificata a deo in spiritu sancto* (15) ¶ þerfore brepere I wroot to ȝou of sum partye . þat *is of þe kyrke of god* as ledande ȝou ageyn *in* to mynde for þe grace þat is gifen to me of god (16) þat I be þe mynystre iesu cryst *in* þe folc. I makande holy þe ewangelye of god; þat þe oblacyon of folc be accept *and* halwed *in* þe holy gost (*17*) ¶ *Habeo igitur gloriam in christo iesu ad deum* (17) ¶ þerfore I haue ioye *in* iesu crist to god (*18*) ¶ *Non enim audeo aliquid loqui eorum que per me non efficit christus in obedienciam gencium uerbo et factis* (*19*) *in uirtute Signorum et Prodigiorum in uirtute spiritus*

[1] *Letamini . . . iterum* on erasure.
[2] *Christi* in the left margin, surrounded by a red line.
* fol. 164, b, col. 1.

sancti . ita ut ab ierusalem per circuitum usque ad hilliricum replcuerim eWangelium iesu christi (18) ¶ For I Dar not speke any thynges of hym; þe whilke thynges crist mad not by me in to obedyence of folke in Woord *and* dedis (19) *and in* vertue of takyns *and* wondres in vertue of þe haly goste; so þat I hafe Fulfild þe eWangelye of Crist * alle aboute fro ierusalem to ylleryke (*20*) ¶ *Sic autem predicaui hoc ewangelium non ubi nominatus est christus . ne super alienum fundamentum edificarem*; (*21*) *sed sicut scriptum est; quibus non est anunciatum de eo uidebunt; et qui non audierunt intelligent* (20) ¶ þerfore þis ewangelye I hafe prechyd so þere as crist is not namyd . *of* opere *apostlys*; lest[1] I schulde bygge vp an oþer ground[2]; (21) but as it is wryten; to whom it is not scheWyd of hym . þat *is of crist* . þey schal see; þat *is* þey *schal lefe* . *and* þei þat herde not . þey schal vndyrstande þat *is my* prechyng (*22*) ¶ *Propter quod et impediebar plurimum venire ad uos* (22) ¶ For þe Whylke I Was lett mykyl to come to 3ou (*23*) ¶ *Nunc ergo ulterius locum non habens in hijs regionibus cupiditatem autem habens veniendi ad uos ex multis iam precedentibus annis* (*24*) *cum in hispanyam proficisci cepero; Spero quod preteriens uidebo uos et a uobis deducar illuc si uobis primum ex parte fructus fuero* (23) ¶ NoW þerfore I hafande no stede *of dwellyng in* þis cuntres þerfore I hafande coueytyse to come to 3ou now of manye 3eerys gon . (24) When I begynne to go in to spayne I hope þat I passande shal see 3ou; *and* of 3ou I schal fro þenne be ledde þedyr; if I to 3ou first apertye þat *is of tyme* hadde ben usyd þat is gladid apertye of 3oure fruyte (*25*) ¶ *Nunc ergo proficiscar in ierusalem ministrare sanctis* (25) ¶ Now þerfore I schal go to ierusalem to mynystre to holy men (*26*) ¶ *Probauerunt enim macedonia et achaia collacionem aliquam facere in pauperes sanctorum qui sunt in ierusalem* (26) ¶ For þe macedonyse *and* acaye han proued to make som colacyoun in poere men of þe Seyntys of cryst þe Whylke ben at ierusalem (*27*) ¶ *Placuit enim eis et debitores sunt eorum* [3] (27) ¶ For why it lykede to þem; *and*

[1] *lest* is drawn through with a black line.
[2] In the right margin þ^t *ue*.
[3] *eorum* on crasure.
* fol. 164, b, col. 2.

þey ben detours of þem ¶ *Nam si spiritalium eorum participes facti sunt; Gentiles debent esse et in carnalibus ministrare eis* ¶ For if þo gentylys ben made parcenerys of þer gostly thynges; þey oWen to mynystre þem of þeyr bodyly þynges (*28*) ¶ *Hoc igitur cum consummauero et assignauero eis fructum hunc proficiscar per uos in hispaniam* (28) ¶ þerfore when I haue parformyd þis thyng þat *is* þys *werk of mynystracyoun and* hafe assigned to þem þis Fruyte; þen I schal wende by 3ou *in* to spayne * (*29*)¶ *Scio autem quoniam veniens ad vos in abundancia* [1] *benedictionis christi veniam* (29) ¶ I Wot [2] forsope þat I comande to 3ou I schal comen ih abundaunce of blessyng of criste (*30*) ¶ *Obsecro igitur uos fratres per dominum nostrum iesum christum et per caritatem Spiritus sancti ut sollicitudinem imperciamini michi in oracionibus uestris pro me ad deum* (*31*) *ut liberer ab infidelibus qui sunt in* [3] *iudea et obsequij mei oblacio accepta fiat* [3] *in ierosolima sanctis* (*32*) *ut veniam ad uos in gaudeo per uoluntatem dei et refrigerer uobiscum*; (*33*) *Deus autem pacis sit cum omnibus vobis AmeN* [4] (30) ¶ þerfore brepere I beseche 3ou for oure lord iesu criste *and* for þe charite of þe holy goste þat 3ee helpe me *in* 3oure prayerys to god; (31) þat I be Delyueryd fro þe vntrewe þe whilke ben *in* Iudee . *and* þat OBlacyoun of my seruyse be made accept to sayntys in Ierusalem; (32) *and* þat I come to 3ou *in* ioye by þe wyl of god . *and* þat I be refreschyd *with* 3ou; (33) God þerfore of pece be *with* 3ou ¶ *Alle AmeN*.[4]

C*Omendo* [5] *autem uobis phebem sororem uestram que est in ministerio ecclesie . que est chenchris* (*2*) *ut eam suscipiatis in domino digne sanctis et assistatis ei in quocumque negocio uestri indiguerit* (1) I comende to 3oW pheben oure syster þe whilke is *in* mynysterye of þe kyrke þe whylke is at chencrys; (2) þat

[1] *-cia* written more faintly above the line in the margin, with caret.
[2] *Wot* partly effaced. [3] *ī* and *fiat* almost completely erased.
[4] A red line drawn through *AmeN*.
[5] Initial C- extends down two lines; its ornamentation along fifteen more.

* fol. 165, a, col. 1.

ȝee take hyre worthily *in* oure lord to þe seyntys; *and* þat ȝee stande tylle hyre *in* what so euere nede þat sche hafe of ȝourys ¶ *Etenim quoque ipsa assistit multis et michi ipsi* ¶ For sche has standyn to manye; *and* to myselfe (*3*) ¶ *Salutate priscam et aquilam adiutores meos in christo iesu* (*4*) *qui pro anima mea suos ceruices supposuerunt*; *quibus non solus ego gracias ago* sed *et cuncte ecclesie gencium*; (*5*) *et domesticam eorum ecclesiam.* (3) ¶ Greete ȝee priscam *and* aquilam my helpers *in* iesu crist (4) þe whilke vndyrputtyn *þer* nekkys *to þe SWerde* for my lyfe; to þe whilke not onely I ȝeelde thankynges . but *in* alle þe kyrkys of þe folc; (5) *and* greete ȝee þe homely Kyrke of *þem þat is þemaine of* þem ¶ *Salutate ephenetum dilectum michi qui est primitiuus asie in christo iesu* ¶ Greete ȝee ephenet loued to me þe Whilke is þe firste goten of Asie *in* criste (*6*) ¶ *Salutate Mariam que multum laborauit in uobis* (6) ¶ Greete ȝee Marye þe whylke trauelyd myche *in* ȝow (*7*) ¶ *Salutate Andronicum et Iulium cognatos et concaptiuos meos qui sunt nobiles in apostolis qui ante me fuerunt in christo* * (7) ¶ Greete ȝee Andronyk *and* Iuliam þe my cosyns *and* concaptyues; þe whylke; ben noble *in* þe apostolys; þe whilke weryn byfore me *in* crist (*8*) ¶ *Salutate ampliatum dilectissimum michi in domino* (8) ¶ Greete ȝee Ampliatum alþermost louyd to me *in* oure lord (*9*) ¶ *Salutate Vrbanum adiutorem nostrum in christo iesu et stachym dilectum meum in christo* (9) ¶ Greete ȝee vrban oure helpere *in* god; *and* stachym myn frend (*10*) ¶ *Salutate apellen et probum in christo*; *Salutate eos qui sunt ex aristoboli domo* (10) ¶ Greete ȝee apellen preuyd in crist; *and* greete ȝee *þem* þe whilke ben of arystobyl house (*11*) ¶ *Salutate herodianum cognatum meum*; *Salutate eos qui sunt ex narcissi domo qui sunt in domino* (11) ¶ Greete ȝee herodyon my cosyn; Greete ȝee *þem* þe Whylke ben of Narcysse house þe whylke ben *in* oure lord *worþi*; (*12*) ¶ *Salutate triphenam et triphossam que laborant in domino* (12) ¶ Greet ȝee triphene *and* triphosse; þat trauelyn *in* god ¶ *Salutate persidam karissimam . que multum laborauit in domino* ¶ Greete ȝee Persidam alþerderest; þe whylke more trauelyd

* fol. 165, a, col. 2.

in oure lord þan þise *forseyde* (*13*) ¶ *Salutate Rufum in domino electum et matrem eius et meam* (13) ¶ Greete 3ee Ruphum chosyn in god *and* hys modyr *and* myn . þat *is to sey in benefetys* (*14*) ¶ *Salutate Ancistrum flegontam hermam patrohan hermam et omnes qui cum eis sunt fratres* (14) ¶ Grete 3ee Ansyncretum . flegontam hermem paturbam *and* herynam *and* þem þat ben brepere *with* þem (*15*) ¶ *Salutate philogum et Iuliam et nereum* [1] *et sororem eius et olimpiadem et omnes qui cum eis sunt sanctos* (15) ¶ Greete 3ee Fylogolum . *and* Iuliam Nereum *and* her syster . *and* olympyadem ; *and* þo seyntes þat ben *with* þem (*16*) ¶ *Salutate invicem in osculo sancto* (16) ¶ Greete 3ee to gydere in holy kosse ¶ *Salutant uos omnes ecclesie christi* ¶ Alle þe kyrkis of criste greten 3ou Weel (*17*) ¶ *Rogo autem uos fratres ut obseruetis eos qui discenciones et offendicula preter doctrinam quam uos didiscistis faciunt et Declinate ab illis* ; (*18*) *huiusmodi enim christo domino non seruiunt* sed *suo uentri* ; *et* per *dulces sermones et benedictiones seducunt corda innocencium* (17) ¶ perfore I [2] praye 3ou brepere þat 3ee kepe 3ou fro þem þe wylke make dyscencyouns *and* sclaundrys without þe techyng þat we hafe taght bowe 3ee Fro þem . (18) for þey serfe not to crist oure god ; but to þeyre bely ; *and* By sWete Woordys *and* blessynges [3] þey dys* seyuen þe hertys of Innocentys (*19*) ¶ *Vestra enim obediencia in omni loco diuulgata est* (19) ¶ For Why 3oure obedyence is knowen in ylke stede ¶ *Gaudeo igitur in vobis* sed *uolo uos sapientes esse in bono et simplices in malo* ¶ *and* perfore I haue [4] ioye in 3ow but I wile 3ou to be wyse [4] in goode *and* symple in euylle (*20*) ¶ *Deus autem pacis conteret sathanam sub pedibus uestris* [4] *velociter* (20) ¶ *and* god of pes to dryue sathan vndyr 3oure fete swype ¶ *Gracia* [5] *domini nostri iesu christi uobiscum* ¶ þe grace of oure lord iesu crist be *with* 3ow (*21*) ¶ *Salutat vos tymotheus Adiutor meus et lucius et Iason et*

[1] *-r-* on erasure.
[2] A hand drawn in red in the right margin points to this word.
[3] *A* is scribbled in the lower margin underneath this word.
[4] *haue*, *wyse*, and *uestris* partly effaced.
[5] A red cross sketched in the left margin.
* fol. 165, b, col. i.

*sosipat*er *cognati mei* (21) ¶ Tymothe myn helpere greetys ȝou . *and* lucius and Iason *and* sosipater my cosyns (*22*) ¶ *Saluto uos tercius* [1] *ego qui scripsi epistulam hanc in domino* (22) ¶ I tercius þe Whylke wrot þis pistelle *in* oure lord I grete ȝow weel (*23*) ¶ *Salutat vos Gayus hospes meus et uniuerse ecclesiè* (23) ¶ Gayus [2] myn hostager. *and* alle þe kyrke gretys ȝow ¶ *Salutat uos erastus archarius ciuitatis et quartus frater* ¶ Erastes þe dispensor of þe cytee *and* þe fourthe broþer gretys ȝoW (*24*) ¶ *Gracia autem domini nostri iesu christi cum omnibus uobis Amen*N (24) ¶ þe grace of oure lord iesu crist be wyth ȝou alle ameN [3] (*25*) ¶ *Ei autem qui potens est uos confirmare iuxta eWangelium meum et predicacionem iesu christi secundum reuelacionem misterij temporibus eternus taciti* (*26*) *quod nunc patefactum est per scripturas prophetarum . secundum preceptum eterni dei . ad obedicionem fidei in cunctis gentibus cogniti* (*27*) *Soli Sapienti deo per iesum christum cui est honor et gloria in Secula Seculorum Amen* [4] (25) ¶ To hym þerfore be ioye [5] *and* Worschype . *in* to world of Worldys; þe Whylke is myghty to conferme ȝow by myne eWangelye *and* predicacyoun of iesu criste; aftyr þe reuelacyoun of þe priuyte helyd of euerelastande [6] tymes; (26) þe whylke is maad now opyn by þe wryttes of þe prophetys; Aftyr þe Byddyng of god euerelastande [6] to obeischynge to þe feith *in* alle folkys; But knowyn (27) to god onely wyse by iesu crist; to whom is Worschype *and* ioye [5] *in* to Worldys of worldys AMEN.

[1] *A* scribbled in left margin.
[2] *Gayus* partly effaced.
[3] The first, second, and fourth letters of *Amen* are filled in with red.
[4] filled in with red.
[5] MS. *ioþe*.
[6] The first seven letters of both these words on erasure.

I. AD CORINTHIOS

Paulus[1] *uocatus apostolus christi iesu per uoluntatem dei ; et sostenes frater* (2) *ecclesie dei que est corinthi . sanctificatis in christo iesu . uocatis sanctis cum omnibus qui inuocant nomen Domini nostri iesu christi in omni loco ipsorum et nostro;* (3) *gracia uobis et pax a deo patre nostro et domino iesu christo*

(1) ¶ Powyl * callid þe apostyl of iesu criste by þe wille of god *and* sostenes þe broþer (2) of þe kyrke of god þat is at Corynthy; to þe halewyde in iesu crist þat *is by baptem* and to [2] callid seyntes *With* alle þe whylke incallyn þe name of oure lord iesu criste in ylke stede of þem *and* oures; (3) grace be to ȝow *and* pes of god oure fadyr *and* lord iesu criste (4) *Gracias ago deo meo semper pro uobis in gracia dei que data est uobis in christo iesu* (5) *quia in omnibus diuites facti estis in illo in omni verbo et in Omni sciencia* (6) *sicut testimonium christi confirmatum est in uobis* (7) *ita ut nichil uobis desit in ulla gracia . expectantibus reuelacionem domini nostri iesu christi;* (8) *qui confirmabit uos usque ad finem Sine crimine in diem aduentus*[3] *domini nostri iesu christi* (4) ¶ I ȝeelde thankynges to my god euere for ȝow in þe grace of god þe whylke is gifen to ȝow in iesu criste; (5) for in alle thynges ȝee be maad ryche in hym in alle Woord þat *is in alle maner of tonges* in alle Kunnyng *of scriptures* (6) as þe Witnesse of crist is confermyd in ȝow; (7) so þat no thyng wante to ȝou in any grace Abydande þe reuelacyoun of oure lord iesu crist; (8) þe whylke Schal conferme ȝow without blame in to þe ende; in to þe day of þe comyng of oure lord iesu criste (9) ¶ *Fidelis deus per quem vocati estis in societatem filij eius*

[1] Initial *P* in black and red extends across the lower margin; in its ornamentation is written *cap*^{m} 1^{m} in red, c^{m} 1^{m} in black.

[2] MS. *to to.* [3] *qui . . . aduentus* on erasure; space before *domini.*

* fol. 165, b, col. 2.

domini nostri iesu christi (9) ¶ For god is trewe by whom ȝee ben callyd in to þe com-panye of hys sone Iesu crist oure lord (*10*) ¶ *Obsecro autem uos fratres per nomen domini nostri iesu christi ut idipsum dicatis omnes et non sint in uobis scismata ; sitis autem perfecti in eadem sensu et in eadem sciencia* (10) ¶ I beseche ȝou brepere in þe name of iesu criste þat ȝee alle seyn þe selfe thyng *and* þat þer ben not in ȝow dyuysyouns : be ȝee parfyte in þe same wit *and* in þe same konnyng (*11*) ¶ *Significatum est michi de uobis fratres mei ab hijs qui sunt cloes . quia* [1] *contenciones sunt inter uos* (11) ¶ þerfore breper it is signefied to me of ȝou of þem þat ben at cloes þat contencyouns ben among ȝow (*12*) ¶ *Hoc autem dico quod unusquisque uestrum dicit* (12) ¶ For I seye þat thyng þat ylke one of ȝou seys ; ¶ *Ego quidem sum pauli ego autem apollo ; ego uero cephe ; ego uero christi* ; ¶ For I am of powyl ; I forsope of apoilo ; *and* I of petyr ; *and* I forsope of crist : (*13*) ¶ *Diuisus est* ergo *christus* (13) ¶ Is crist dyuysed ¶ *Numquid paulus crucifixus est pro uobis . aut in nomine pauli baptisati estis* ¶ wheper powyl be crucified for ȝou . or in his name be ȝee baptiȝed (*14*) ¶ *Gracias ago deo meo quod neminem uestrum baptisaui nisi crispum et gaium* * (*15*) *ne quis dicat quod in nomine meo baptisati estis* (14) ¶ I thanke my god þat I none of ȝou baptysede . but cryspum *and* Gayum (15) lest any of ȝou seye þat ȝee be baptysyd in my name (*16*) ¶ *Baptizaui et stephane domum* (16) ¶ I baptysede forsope þe hows of stephan þat *is* þe *name of* þat *wydow* ¶ *Ceterum autem nescio si aliquem uestrum baptizauerim* ¶ Forþermore I wot not if any oþer I hafe baptysyd (*17*) ¶ *Non enim misit me christus baptisare* sed *ewangelisare non in sapiencia uerbi ut non euacuetur crux christi* (17) ¶ For why god sente not me for to baptyse but for to preche þe ewangelye not in wysdam of woord þat *is in* þe *curyosyte* and *fayrhed of woordys* þat þe crosse of criste were not voyded ; (*18*) ¶ *verbum enim crucis pereuntibus quidem stulticia est ; hijs autem qui salui fiunt id est nobis uirtus dei est* (18) ¶ Forwhy þe woord of þe cros . þat *is* þe *prechyng of* þe *crosse* to þe perschende it is folye ;

[1] A hand, drawn between the columns, points to this line.

* fol. 166, a, col. 1.

þat is to þe perschende it semys foly; to *þem* forsoþ *þat* ben maad safe *þat* is to vs it is þe vertue of god (*19*) ¶ *Scriptum est enim* (19) ¶ For it is wryten ¶ *Perdam sapienciam sapiencium et prudenciam prudencium reprobabo* ¶ I schal [1] lose þe wisdam of þe wyse; *and* þe queyntyse of þe queynte I schal reproue (*20*) ¶ *vbi prudens*; *vbi scriba*; *vbi conquesitor huius seculi* (20) ¶ Where is þe wise where is þe scrybe; where is þe sekar of kyndys of þis world ¶ *Nonne stultam fecit deus sapienciam huius mundi* ¶ wheþer god hafe not maad þe wysdam of þis world folye (*21*) ¶ *Nam quia in dei sapiencia non cognouit mundus per sapienciam deum placuit* [2] *deo per stulticiam predicacionis saluos facere credentes* (21) ¶ For it plesyde to god for to make þe belefande safe thurgh þe folynesse of prechyng; þerfore þe world knew not god by his wisdam in þe wysdam of God *þat is by þe sone incarnate* (*22*) ¶ *Quoniam et Iudei signa petunt et greci sapienciam querunt* (22) ¶ Forwhy þe Iewys askyn toknes *and* þe grekys sekyn wysdam (*23*) ¶ *Nos autem predicamus christum crucifixum . iudeis quidem scandalum gentibus autem stulticiam* (23) ¶ We forsoþe prechyn crist crucifyed . to þe Iewys þerfore sclawndre; to þe folc forsoþe folye (*24*) ¶ *Ipsis autem vocatis iudeis atque Grecis christum dei uirtutem et dei sapienciam* . (*25*) quia *quod stultum est dei sapiencius est hominibus* * *et quod infirmum est dei forcius est hominibus* (24) ¶ But to þem callid Iewys or Grekys *þat is to þem þe whilke ar kallid with predestynacyoun to þe lyf* we prechyn crist crucifyed to be goddys vertue *and* goddys wysdam [3]; (25) for *þat þat* is foltysch thyng of god it is þe more wise to men; *and þat þat* is þe seeke thyng of god; þat is þe more strong to men (*26*) ¶ *Videte enim vocacionem vestram fratres quia non multi sapientes secundum carnem . non multi potentes non multi nobiles*; (*27*) *sed que stulta sunt mundi elegit deus ut confundat sapientes . et infirma mundi elegit deus ut confundat forcia* (*28*) *et ignobilia mundi et contemptibilia elegit deus . et ea que non sunt . ut ea que sunt destrueret*; (*29*) *ut non*

[1] A hand drawn in black in the left margin points to this word.
[2] *A* scribbled in the left margin.
[3] MS. *wpsdam*.

* fol. 166, a, col. 2.

glorietur omnis caro in conspectu eius (26) ¶ þerfore see ȝee ȝoure callyng [1] breþere for not manye wyse after þe flesch þat *is aftyr þe worldly wysdam* nor manye myghty . þat *is with lordschype* nor manye noble þat *is thurgh schynyng of kynne*; (27) but god cheess þoo thynges þat ar foltyd of þe world [2] þat he schulde schende þe wyse; *and* þe seeke thyngys of þe world god cheess þat he confounde stronge thynges; (28) *and* þe vnnoble thynges of þe worlde *and contemptible* cheess god . *and* þo thynges þat ben not . þat *is* þat *besemyde to be noght* þat he schulde destrye þo thynges þat ben þat *is þe whylke when þei ben nouȝt of þemselfe; neuer þe latere þey seme to ben sumwhat to þem* (29) þat not eche flesch þat *is* þat *no man riȝtful or vnriȝtful* schulde ioye of hymself in þe siȝte of hym (*30*) ¶ *Ex ipso autem estis uos in christo iesu qui factus est sapiencia uobis a deo et iusticia . et sanctificacio . et redempcio* (*31*) *ut quemadmodum sicut scriptum; qui gloriatur in domino glorietur* (30) ¶ Of hym forsoþe ȝee ben in iesu criste þe whylke is maad to vs þe wysdam of god *and* riȝtwysnesse *and sanctificacyoun* and redempcyoun (31) as it is wryten *in Jeremye;* he þat Ioyes ; ioye he in God.

Ego [3] *cum venissem ad vos fratres ueni non per sublimitatem sermonis aut sapiencie anuncians uobis testimonium christi* (1) ¶ *and* I breþere when I schulde hafe comen to ȝou I coom not in heghnesse of woord or wysdam; I schewande to ȝou þe witnesse of crist (*2*) ¶ *Non enim uidicaui scire me aliquid inter uos nisi iesum christum et hunc crucifixum* (2) ¶ Forwhy I demyde me not any thyng to knowe * among ȝow . but iesu crist *and* hym crucyfyed (*3*) ¶ *Ego in infirmitate . et timore et tremore multo fui apud uos* . (*4*) *et sermo meus et predicacio mea non in persuabilibus humane sapiencie uerbis* . sed *in ostencione spiritus et uirtutis* (*5*) *ut fides uestra non sit in sapiencia hominum* sed *in uirtute dei* (3) ¶ *and* I was at ȝow in seeknesse *and* drede *and* mykyl tremblyng of

[1] *A* scribbled in the right margin.

[2] A hand drawn in red in the right margin points to this word.

[3] Capital initial *E* extending down three lines, the ornamentation extending eleven lines upwards and past the nine lower lines out into the margin.

*. fol. 166, b, col. 1.

body; (4) *and* my woord [1] *and* my prechyng was not *in* persuasyble thynges of mannys wysdam; but *in* schewyng of þe spyrite *holy and* of vertue; (5) þat 3oure feith be not *in* wisdam of man; but *in* þe vertue of god (6) ¶ *Sapienciam autem loquimur inter perfectos . sapienciam uero non huius seculi neque principum huius seculi qui destruuntur*; (7) *sed loquimur dei sapienciam in misterio que abscondita est quam predestinauit deus ante secula in gloriam nostram* (8) *quam nemo principum huius seculi cognouit* (6) ¶ þerfore wisdam we spekyn among þe parfyte; wysdam forsoþe not of þis word nor of þe princes of þis world þe whilke ben destryed; (7) but we spekyn þe wysdam of god þe whylke is hyd *in* mysterye *of* þe *incarnacyoun* þe whylke wysdam [2] god has ordeyned byfore þe worldys *in* to oure ioye (8) þe whylke none of þe princys of þis world has knowyn ¶ *Si enim cognouissent numquam dominum glorie crucifixissent* ¶ For if þei hadde knowyn; þei hadde neuere crucyfyed þe lord of glorye (9) ¶ *Sed scriptum est que oculus non vidit nec auris audiuit nec in cor hominis non ascendit que preparauit deus* [3] *diligentibus se* (9) ¶ But as it is wryte þat þe eyghe ne saugh nor ere herde nor *in* to mannys herte ascendyd þe thynges þat god has ordeyned to þem þat louen hym (*10*) ¶ *Nobis autem reuelauit deus per spiritum sanctum* (10) ¶ God has schewyd to vs by þe holy gost ¶ *Spiritus enim omnia scrutatur etiam profunda dei* ¶ For þe spyryt ransakys alle thyng . 3e þe depnesse of god (*11*) ¶ *Quis enim scit hominum que sunt hominis nisi spiritus hominis qui in ipso est* (11) ¶ þerfore who is he of any man þat knowis þo thyngys þat ben of þe man . þat *is* þe *willys* and þe *priuytees*; but þe spyryt of man þat *is* þe *soule of man* þe whylke is *in* hym ¶ *Ita et que dei sunt nemo cognouit nisi spiritus dei* ¶ *And* so þo thynges þat ben of god noman knowys but þe spyrite of god (*12*) ¶ *Nos autem non spiritum huius mundi accepimus sed spiritum qui a deo est ut sciamus que a deo donata sunt nobis* (*13*) * *que et loquimur non in*

[1] Words are scribbled in the margin, in three lines; they are illegible except for the name *Nicholas Lenakars*.

[2] *A* scribbled in the left margin.

[3] A hand drawn in the margin points to this line.

* fol. 166. b, col. 2.

doctis humane sapiencie uerbis sed in doctrina spiritus spiritalibus spiritalia comparantes (12) ¶ We forsope hafe not tan þe spyryte of þis world but þe spyryt *þat* is of god . *þat* we wyten þoo thynges þe whylke ben gifen of god to vs (13) *and* þoo thynges *þat* we spekyn not in woordys tauȝt of manys wisdam but *in* þe doctryne of þe holy gost we betakande gostly thynges to gostly men (*14*) ¶ *Animalis autem homo non percipit ea que sunt spiritus dei; stulticia est enim illi et non potest intelligere quia spiritaliter examinatur* (14) ¶ For a beestely man not percevuys þe thynges *þat* ben of þe spyryt of god; for it is foly to hym *and* he may not vndyrstande; for it is examyned gostly (*15*) ¶ *Spiritalis autem iudicat omnia et ipse a nemine iudicatur* (15) ¶ A gostly man forsope demys alle thyng; *and* he is of no man demyd *þat is reprouyd or reprehendyd* (*16*) ¶ *Quis enim cognouit sensum domini; aut quis instruat eum* (16) ¶ For who; *þat is who þat is beestely*; knowys þe wit of god: or who schal enfourme hym ¶ *Nos autem sensum domini habemus* ¶ We forsope han þe wit of cryst.

Et[1] *ego fratres non potui uobis loqui quasi spiritalibus*; sed *quasi carnalibus tamquam parulis in christo* . (*2*) *lac uobis potum dedi non escam*; *non enim poteratis sed nec nunc quidem potestis*; *adhuc enim estis carnales* (1) ¶ *And* I brepere myghte not speke to ȝou as to gostly men: but as to fleschly *and* as litele *in* criste; (2) mylk I gaf ȝou þe drynk not mete; For þenne ȝee myghte not; nor now ȝee may; for ȝit ȝee ben fleschly (*3*) ¶ *Cum enim sint inter uos zelus et contencio nonne carnales estis et secundum hominem ambulatis* (3) ¶ For when stryfe *and* enuye ben among ȝow wheþer ȝee ben not fleschly *and* gon aftyr þe man (*4*) ¶ *Cum enim quis dicit ego quidem sum pauli. alius autem ego apollo nonne homines estis* (4) ¶ For when any seys [2] I certys am of powyl . I forsope am of apollo . wheþer ȝee be not men *þat is fleschly* ¶ *Quid igitur est apollo* . (*5*) *quid uero paulus* ¶ þerfore what is apollo; (5) what forsope is powyl

[1] Initial *E* extends down three lines, the ornamentation covering twelve lines in all. In the right margin c^{m} 3^{m} *cap*^{m} 3^{m}, surrounded by a line.

[2] A hand drawn in black between the columns points to this line.

¶ *ministri eius cui credidistis et vnicuique sicut deus dedit* ¶ þey ben þe mynystres of god to whom ȝee han beleuyd . *and* as god has gyfen to ylkone . þat *is as he* [1] * *has dyuysyd offyce to ylkone* (6) ¶ *Ego plantaui Apollo riganit sed deus incrementum dedit* (6) ¶ I plantyde . Apollo moystyde but god gaf waxyng (7) ¶ *Itaque neque qui plantat neque qui rigat aliquid est; sed qui incrementum dat deus* (7) ¶ þerfore noþer he þat plantys noþer he þat moystys is any thyng þat *is in gifyng of hymself*; but he þat gyfes growyng þat is god (8) ¶ *Qui plantat autem et qui rigat vnum sunt* (8) he forsoþe þat plantys . *and* he þat moystys ben one thyng . *as in* þe *maner of nature*; *so in* þe *resoun of mysterye* ¶ *Vnusquisque autem mercedem suam recipiet secundum suum laborem* ¶ ylkeone of vs schal resceyue his owne mede aftyr hys trauayle (9) ¶ *Dei enim adiutores sumus dei agricultura estis*; *dei edificacio estis* . (*10*) *secundum graciam dei que data est michi ut sapiens architectus fundamentum posui alius autem superedificat* (9) ¶ Of god forsoþe we ben helperys . for ȝee been of godis tylyng . *and* ȝee ben goddys byldyng (10) *and* aftyr þe grace of god þat is gifen to me I sette a ground as a wys prince of wryghtes an oþer forsoþe byldys aboue ¶ *Vnusquisque autem videat quomodo superedificet* ¶ ylke man besee hym þerfore how þat he bylde aboue (*11*) ¶ *Fundamentum enim aliud nemo potest ponere preter id quod positum est quod est christus iesus* (11) ¶ For an oþer ground may no man sette but þat is set þat is ie*sus* crist (*12*) ¶ *Si quis autem superedificat supra fundamentum hoc aurum et argentum lapides preciosos*; *ligna* . *fenum stipulam* (*13*) *vniuscuiusque opus manifestum erit* (12) ¶ Whoso forsoþe superedyfye [2] aboue þis ground gold syluer precyouse stonys . wode hey . stubyl (13) ylkeone of þer werk schal be opyn *at* þe *laste* þof *it be not now* ¶ *Dies enim domini declarabit quia in igne reuelabitur et vniuscuiusque opus quale sit ignis probabit* ¶ Forwhy þe day of oure lord schal declare þe *werk of ylke one* for he schal be schewyd in þe fyre

[1] *has dyuysyd* is written below this column, surrounded by a red line, as well as at the beginning of the next column.

[2] MS. *superedyfye*.

* fol. 167, a, col. 1.

purgeande and of ylke one of þeyre werk what so it be þe fyre schal proue it (*14*) ¶ *Sed* cuius *opus manserit quod superedificauit mercedem accipiet*; (*15*) *si* cuius *opus arserit detrimentum pacietur* (14) ¶ *and* if þe werk of any hafe dwellyd *inconsumpt in* þat *fyre* þat is edyfyed aboue he schal resceyue mede; (15) if þe werk * of any has brent; he schal suffre apeyryng þat *is of þe lesse glorye . or ellys he schal suffre sumwhat of peyne* ¶ *Ipse autem saluus erit sic quasi per ignem* ¶ He forsoþe schal be safe so as by þe fyre (*16*) ¶ *Nescitis quia templum dei estis et spiritus dei habitat in uobis* (16) ¶ Wite ȝee not þat ȝee ben þe temple [1] of god *and* goddys spyrit dwellys *in* ȝow (*17*) ¶ *Si quis autem templum dei uiolauerit disperdet illum deus* (17) ¶ þerfore who so defyles þe temple of god god schal destrye hym ¶ *Templum dei sanctum est quod estis uos* ¶ For þe temple of god is holy þe whylke ben ȝee (*18*) ¶ *Nemo se seducat* (18) ¶ Noman dysseyue hymselfe ¶ *Si quis uidetur inter uos esse sapiens in hoc seculo*; *stultus fiat ut sit sapiens* ¶ whoso beseme to ben wyse among ȝow *in* þis world be he a fool þat he be maad wys (*19*) ¶ *Sapiencia enim huius mundi stulticia est apud deum* (19) ¶ For þe wisdam of þis world is foly byfor god ¶ *Scriptum est enim*; *comprehendam sapientes in astucia eorum* ¶ For it is wryten; I schal take þe wyse *in* þeyr sleghte (*20*) ¶ *Et iterum* (20) ¶ *and* eft *it is wryten* ¶ *Dominus nouit cogitaciones sapiencium quoniam vane sunt* ¶ God knowys þe thoughtys of þe wyse; for þey ben veyne (*21*) ¶ *Itaque nemo glorietur in hominibus* (21) ¶ þerfor [1] noman ioye he *in* men . þat *is in* þem þat *baptysen or in doctours* ¶ *Omnia enim uestra sunt* (*22*) *siue paulus siue apollo siue cephas siue mundus . siue uita siue mors siue presencia siue futura* ¶ Alle thynges forsoþe ben ȝoures þat *is gifen to serue vn to* ȝou . (22) Wheþer he be powyl or Apollo or cephas þat *is to sey petyr* or þe world or lif or deth . or thynges þat . ben now or thynges þat ben to come ¶ *Omnia enim vestra sunt*; (*23*) *uos autem christi* . *christus autem dei* ¶ Alle forsoþe ben ȝoures (23) *and* ȝee ben forsoþe of crist; crist forsoþe of god

[1] A hand drawn in red in the right margin points to this line.

* fol. 167, a, col. 2.

Sic[1] *nos existimet homo ut ministros christi et dispensatores misteriorum*[2] *regni dei*; (2) *hic iam queritur inter dispensatores ut fidelis quis inueniatur* (1) ¶ Ilke man so trowe vs *not as lordys* but as mynystres of cryste *and* as despenderys of þe office of god (2) heere now it is askyd; þat who be founde trewe among dispensarys (3) ¶ *Michi autem est pro minimo ut a uobis iudicer aut ab humano die . sed neque me ipsum iudico* (3) ¶ To me forsoþe it is but for a lityl . þat I be demyd of 3ow . þat *is*[3] * *an vntrewe dyspensere* or of men þat *is of men whyles þey ben in þeyr day*; but nor I deme myselfe (4) ¶ *Nichil enim michi conscius sum; sed non in hoc iustificatus sum* (4) ¶ For *in* no thyng am I remordyd by my conscynce; but *in* þat I am not Iustyfyed ¶ *Qui autem me iudicat dominus est* ¶ he forsoþe þat demys me is oure lord (5) ¶ *Itaque nolite iudicare ante tempus quoad usque veniat dominus qui et illuminabit abscondita tenebrarum et manifestabit consilia cordium et tunc laus erit vnicuique a deo* (5) ¶ þerfore deme 3ee not byfore þe tyme þat þe lord come to; þe whylke schal lyghte þe hydde thynges of derknesses; *and* schal make opyn þe counseylys of þe hertys; *and* þanne schal be reward or preysyng to ylke man of god . þat *is to þe good doande* and *to þe weel thenkande* (6) ¶ *Hec autem fratres transfiguraui in me et apollo propter uos ut in nobis discatis humilitatem ne supra quam scriptum vnus aduersus alterum infletur pro alio* (7) *quis enim te discernit* (6) ¶ þese thynges forsoþe brepere I transfygured *in* me *and in* apollo for 3ou þat *is for 3oure profit* þat 3ee lerne *in* vs meknes[4] leste not one ageyns an oþer be blowen *with pryde* for an oþer *doctour or techere* ouer þat þat is wryten; (7) who þerfore discryues þee; þat *is fro þe companye of þe loste* ¶ *Quid autem habes quod tu non accepisti* ¶ What forsoþe has þou þat þou has not takyn ¶ *Si autem accepisti quid gloriaris quasi non acceperis* ¶ *and* if þou hast tane what Ioyes þou *in*

[1] Initial *S-* extends down three short lines, its ornamentation down eight more. In the right margin is c^{m} 4^{m} *cap*^{m} 4^{m}, surrounded by a red line.

[2] MS. *ministeriorum.* with -ni- cancelled.

[3] In the lower margin three words are scribbled illegibly.

[4] This word is written in the left margin, to be inserted after *vs.*

* fol. 167, b, col. I.

þiself or in þem as þou haddist not tan *of god but of þiself or of* þem (*8*) ¶ *Iam saturati estis* (8) [¶] Now bee 3ee fyld ¶ *Sine nobis regnatis et utinam regnetis ut et nos uobiscum regnemus iam diuites facti estis* [1] ¶ Now be 3ee maad ryche; *with* outen vs 3ee regnyn; *not* þat þe [2] *apostyl spekys here by a fygure* þat *is callyd yronya* ; [3] *and* wolde god 3ee regnyd so *þat* we regne *with* 3ou (*9*) ¶ *Puto enim quod deus nos apostolos nouissimos ostendit tamquam morti destinatos*; *quia spectaculum facti sumus hinc mundo et angelis et hominibus* (9) I trowe *þerfore þat* God has schewyd vs þe laste apostolys *lyke vnto þe laste halewys* þat *is ennoc* and *Elye in tribulacioums as* ordeyned to þe deþ For we ben maad þe spectacle to þe world *and* to aungelys *and* to men (*10*) ¶ * *Nos stulti propter christum*; *uos autem prudentes in christo . nos infirmi . uos autem fortes . uos nobiles . nos autem ignobiles* (10) ¶ *and* we ben foolys for crist . 3ee forsoþe wise *in* crist; we seeke 3ee forsoþe stronge; 3ee noble we forsoþe vnnoble (*11*) ¶ *vsque in hanc horam et esurimus et sitimus et nudi sumus et colaphis cedimur et instabiles sumus* (*12*) *et laboramus operantes manibus nostris maledicimur et benedicimus persecucionem . patimur et sustinemus* . (*13*) *blasphemamur et obsecramus tamquam purgamenta huius mundi facti sumus omnium per ipsima usque adhuc* (11) ¶ *and in* to þis houre *and* we hungryn *and* thrystyn *and* ben nakyd *and* ben betyn *with* buffetys *and* we ben vnstable (12) *and* we wyrke *with* oure handys; we ben waryed *and* we blessyn; we tholyn *persecucyoun*; *and* we susteyne it; (13) we ben blasphemyd *and* we *prayen*; as þe feyengys of þis world we ben made of alle thynge parynge vn to now (*14*) ¶ *Non ut confundam uos hec scribo sed ut filios meos carissimos hec moneo* (14) ¶ I write not þise thynges *þat* I confunde 3ou: but as my derest chyldre I amoneste 3ou (*15*) ¶ *Nam si decem milia pedagogorum habeatis in christo sed non multos patres* (15) ¶ Forwhy þof 3ee hafe ten thowsand of pedagogys *in* crist *þat is maysterys*; but not many faderys

[1] These four Latin words are written in the left margin, preceded by a paragraph-mark.

[2] The letter *a* is written here and cancelled.

[3] MS. *þronya*.

* fol. 167, b, col. 2.

¶ *Nam in christo iesu per euangelium ipse uos genui* ¶ Forwhy I gat ȝou *in* iesu crist: *and* þat by þe ewangelye (*16*) ¶ *Rogo ergo uos imitatores mei estote sicut et ego christi*; (16) ¶ I þraye ȝow þerfore brepere bee ȝee my folewerys: as I am of crist (*17*) ¶ *Ideo misi ad uos timotheum qui est filius meus karissimus et fidelis in domino; qui uos commonefaciat uias meas que sunt in christo iesu; sicut vbique in omni ecclesia doceo* (17) ¶ þerfore I sende to ȝou tymothe þe whylke is my derrest chyld *in þe feith and* trewe *in* god þe whylke may redye my weyes; þat ar *in* iesu crist as oueral *in* ylke kyrke I teche (*18*) *Tamquam non venturus sim ad uos sic inflati sunt quidam* (18) ¶ For summe of ȝou þat *is of þe phylosophrys* ben blowyn *with erþely wysdam* riȝt as I were not for to come to ȝou (*19*)· ¶ *veniam autem cito ad uos si deus uoluerit: et cognoscam non sermonem eorum qui inflati sunt sed uirtutem* (19) ¶ I schal come forsope to ȝou if god wyle; * *and* I schal knowe not þe woord of þem [1]: but þe vertue (*20*) ¶ *Non enim est in sermone regnum dei sed in uirtute* (20) ¶ For þe kyngdam of god is not *in* woord; but *in* vertue (*21*) ¶ *Quid uultis* (21) ¶ But what wille ȝee ¶ *In uirga veniam ad uos an in caritate . et in spiritu mansuetudinis* ¶ wheþer schal I come to ȝou *in* ȝerde *of correccyoun* or *in* charytee *and* spyrite of myldenesse.[2]

Omnino[3] *auditur inter uos fornicacio et talis fornicacio qualis nec inter gentes; ita ut uxorem patris sui aliquis habeat*; (1) ¶ It is herd vttyrly a fornycacyoun among ȝou [4] *and* sich fornycacyoun [5] þe whylke is not among þe folc; so þat one has þe wyf of hys fadyr (*2*) ¶ *Et uos inflati estis et non magis luctum habuistis ut tollatur de medio vestrum qui hoc opus fecit* (2) ¶ *and* ȝee ben blowyn . *with* þe wynd *of pride and* nomore sorewe ȝee hafe had *for hys synnes* þat he be don awey fro þe myddes of

[1] Translation of *qui inflati sunt* is omitted.
[2] *cap*^{m} 7^{m} at the end of the line, and also in the margin surrounded by a line.
[3] Initial *O-* extends down three lines.
[4] *and sich* added in the right margin, between the columns.
[5] *fornycacyoun* in the left margin.

* fol. 168, a, col. 1.

ȝou þat has don þat deede (3) ¶ *Ego quidem absens corpore . presens autem spiritu iam iudicaui ut presens eum qui sic operatus est* (4) *in nomine domini nostri iesu christi congregatis uobis et meo spiritu cum uirtute domini iesu* (5) *tradere huiusmodi hominem sathane in interitum carnis ut spiritus saluus sit in die domini nostri iesu christi* (3) ¶ þerfore absent þe̛ body present forsoþe with spyryte; now hafe demyd hym; þe whylke has so wrouȝt as present (4) in þe name of oure lord iesu crist; ȝee gederyd togydere in my spyryte with þe vertue of oure lord iesu . (5) for to takyn hym to sathan in to þe peyne of þe flesch; so þat þe spyryt be safe in þe day of þe comyng of oure lord iesu crist (6) ¶ *Non bona et gloracio uestra* (6) ¶ þerfor ȝoure ioynge[1] is not good; with þe whylke ȝee booste ȝou to ben riȝtwys ¶ *Nescitis quia modicum fermentum totam massam corrumpit* ¶ Wite ȝee not þat a lityl soure dowgh corrumpys al þe substaunce (7) ¶ *Expurgate igitur vetus fermentum ut sitis noua consparcio sicut estis azimi* (7) ¶ Pourge ȝee þe oold sour dough[2]; þat ȝee been a newe sprenklyng as ȝee ben therfe ¶ *Etenim pascha nostrum immolatus est christus* ¶ Forwhy crist is offryd oure pask (8) ¶ *Itaque epulemur non infermento ueteri neque in fermento malicie et nequicie*; sed *in azimis sinceritatis et ueritatis* (8) ¶ þerfore ete we not in þe oolde sour dowgh[2] nor in þe sour dowgh[2] of malice and of wyckydnesse; but in þe therfnesse of soþnes * and of clernesse (9) ¶ *Scripsi vobis in epistula ne commisceamini fornicarijs* (10) *non vtique fornicarijs huius mundi aut auaris aut rapacibus aut ydolis seruientibus* (9) ¶ I wrot to ȝou in my pystle þat ȝee be not mengyd with fornycatours; (10) and not forsoþe to fornycatours of þis worlde; or to þe auerouse men . or to þe raueynores . or to þe seruande to ydolys ¶ *Alioquin debueratis de hoc mundo exisse* ¶ Or ellys ȝee schulde hafe gon[3] oute of þis world (11) ¶ *Nunc autem scripsi uobis non commisceri* (11) ¶ Now þerfore I wrot to ȝow not to be mengyd ¶ *Si his*

[1] In the text is written *rigwysnesse* on erasure and cancelled, and *ioynge* is written in the left margin.
[2] MS. *sourdough, sourdowgh.*
[3] In the right margin is written: *For raþer.*

* fol. 168, a, col. 2.

qui frater nominatur inter uos . est fornicator aut auarus aut ydolis seruiens aut maledicus . aut ebriosus aut rapax[1] *cum euismodi nec cibum sumere* ¶ if he þat is a broþer be namyd among ȝou a fornicatour or auerouse or seruande to ydolys or waryere or Raueynour or drunkelew . with suyche maner I bydde not to take mete (*12*) ¶ *Quid enim michi est de hijs qui foris sunt iudicare* (12) ¶ þerfore what is to me of þem þat ben with outen for to deme ¶ *Nonne de hijs qui intus sunt uos iudicatis* ¶ Wheþer ȝee deme not of þe thynges þe whylke ben with inne ȝou (*13*) ¶ *Nam eos qui foris sunt deus iudicabit* (13) ¶ Forwhy þoo þat ben wyth outen god schal deme ¶ *Auferte malum a uobisipsis* ¶ þerfore do ȝee awey þe euylle *men* of ȝouselfe.

Audet[2] *aliquis uestrum habens negocium aduersus alterum iudicari apud iniquos et non apud sanctos* ¶ (1) Dar any of ȝow hafande an erande ageyns an oþer be demyd at þe wyckyde *and* not at þe seyntys (*2*) ¶ *An nescitis quoniam sancti de hoc mundo iudicabunt* (2) ¶ Or wheþer ȝee wyte not þat þe holy men; of þis worlde schal deme ¶ *Et si in uobis iudicabitur mundus indigni estis qui de minimus iudicetis* ¶ *and* if þe world schal ben demyd in ȝou; þat *is by* ȝou ȝee ben vnworþi to deme of þise litle (*3*) ¶ *Nescitis quoniam angelos iudicabimus* (3) ¶ Wite[3] ȝee not þat we schal deme aungelis *of god* ¶ *Quanto magis secularia* ¶ In how myche raþere þe worldly thynges (*4*) ¶ *Secularia igitur iudicia si habueritis contemptibiles qui sunt in ecclesia illos constituite ad iudicandum* (4) ¶ þerfore if ȝee hafe wordly domys; þoo þat ben contemptible * *in* þe kyrke þat *is vndyscrete* and *boystous;* sette ȝee þem to deme (*5*) ¶ *Ad verecundiam uestram dico* (5) ¶ To ȝoure schame I seye *or to ȝoure reuerence* ¶ *Sic non est inter uos sapiens quisquam qui possit iudicare inter fratrem suum* ¶ Is þer not any so wys amongys ȝou þat myghte deme betwen þe broþer *and* his broþer (*6*) ¶ *Sed frater cum fratre*

[1] A hand drawn in the right margin points to this word.

[2] Initial *A-* extends down three short lines, the ornamentation down nine more. In the margin c^{m} 6^{m} *cap* 6^{m}, surrounded by a fine red line.

[3] A hand drawn in the right margin points to this word, and a fine line is drawn down three lines below.

* fol. 168, b, col. 1.

iudicio contendit et *hoc apud infideles* (6) ¶ But þe broþer with þe broþer thurgh dome stryues; but þat is among þe vntrewe (7) ¶ Iam *quidem omnino delictum* est *in uobis quod iudicia dei* habetis *inter uos* (7) ¶ Now þerfore on alle wyse it is trespas; þat 3ee haue domys among 3ow ¶ *Quare non magis iniuriam accipis* ¶ why not rathere take 3ee open wrong ¶ *Quare non magis fraudem patimini* ¶ Why not raþer suffre 3ee priue fraude (8) ¶ Sed *uos iniuriam facitis et fraudatis* et *hoc in fratribus* (8) ¶ But 3ee don iniurye *and* 3ee don fraude . *and* þat in breþeren (9) ¶ *An nescitis quia iniqui regnum dei non possidebunt* (9) ¶ Or 3ee wite not þat wyckyde men schal not haue þe kyngdam of god ¶ *Nolite errare* ¶ Erre 3ee nou3t *as tristande of mercy* ¶ *Neque fornicarij neque ydolis seruientes neque adulteri neque molles . neque masculorum concubitores* (*10*) *neque fures . neque auari . neque ebriosi . neque maledici . neque rapaces regnum dei* [1] *possidebunt* ¶ For neyþer fornicatourys nor seruande to ydolis nor auoutrers nor molles . *molles ar seyd þoo þat dyshoneeste þe vygor or þe strengþe of þe kynde of þe body eneruyd* nor delares with malys (10) nor theuys nor auoutryous men nor dronkyn men [2] nor raueynours schal hafe þe kyngdam of god (*11*) ¶ *Et hec quidem fuistis* sed *abluti estis* sed *sanctificati estis sed iustificati estis in nomine domini nostri iesu christi et in spiritu dei nostri* (11) ¶ *and* þise thynges 3ee were . but 3ee ben waschyn . but 3ee ben halewyd but 3ee ben Iustyfyed . *in* þe name of oure lord iesu criste . *and in* þe spyrite of oure god (*12*) ¶ *Omnia michi licent* sed *non omnia expediunt* (12) ¶ Alle thynges ben lefful to me; but not alle thynges speden to me ¶ *Omnia michi licent*; sed *ego sub nullius potestate redigar* ¶ Alle thynges ben lefful to me; but neþeles I am put vndyr no mannys power (*13*) ¶ *Esca uentri et uenter escis* [3] *Deus autem hunc et hanc destruet* (13) ¶ þe mete to þe bely . *is owyd and* þe wombe * to þe metys *is owyd* god forsoþe *and* þis *and* þat schal destrye; *when þis corruptible schal cloþe incorrupcyoun* ¶ *Corpus autem non fornicacionis set domino*; *et dominus corpori*

[1] A hand in the left margin points to this word.
[2] *neque maledici* omitted in the translation.
[3] A paragraph-mark is wrongly inserted here.
* fol. 168, b, col. 2.

¶ þe body forsoþe not to fornycacyoun *is owyd* but to þe lord . *and* þe lord to þe body *is owyd* þat he gloryfye þat (*14*) ¶ *Deus uero et dominum suscitauit*; *et nos suscitabit per uirtutem suam* (14) ¶ God forsoþe reysede þe lord iesum *and* vs he schal reyse þurgh hys vertue (*15*) ¶ *Nescitis quoniam corpora uestra membra sunt christi* (15) ¶ For wite 3ee not þat 3oure bodyes ben þe membrys of crist ¶ *Tollens ergo membra christi faciam membra meretricis* ¶ þerfore I doande awey þe membrys of crist; schal I make þe membris of an hore ¶ *Absit* ¶ God schylde (*16*) ¶ *An nescitis quoniam qui adheret meretrici vnum corpus efficitur* (16) ¶ Or wite 3ee not þat he þat cleues to an hore he is maad one body with hyre *As in genesi it is write* ¶ *Erunt enim inquit duo in carne vna* ¶ þere schal ben he seys two in one flesch (*17*) ¶ *Qui autem adheret deo vnus spiritus est* (17) ¶ He forsoþe þat cleues to god *alle wey doande þe wille of oure lord* he is one spyryte þat *is with þe spyryt of oure lord with whom is one spyryte* (*18*) ¶ *Fugite fornicacionem* (18) ¶ Flee 3ee þerfore fornicacyoun ¶ *Omne peccatum quodcumque fecerit homo extra corpus est* ¶ For ylke synne what so euere man has don *out takyn fornycacyoun* with oute þe body it is; *ffor why opere synnes onely defoulyn þe soule* ¶ *Qui autem fornicatur in corpus suum peccat* ¶ Who so forsoþe doys fornycacyoun *in* his body he synnes (*19*) ¶ *An nescitis quoniam membra uestra templum sunt spiritus sancti qui in uobis est quem habetis a deo et non estis uestri* (19) ¶ Or wite[1] 3ee not þat 3oure membrys is þe temple of þe holy gost þe whylke is in 3ou . whom 3ee han of god . *and* 3ee be not of 3ourys þat *is of 3oure power . but of god þe whylke boughte 3ou fro þe deuylle* (*20*) ¶ *Empti enim estis precio magno glorificate et portate deum in corpore uestro* (20) ¶ þerfore 3ee ben bought with a greet prys; þerfore gloryfye 3ee *and* bere 3ee god in 3oure body.

[2] *DE quibus autem scripsistis michi*; *bonum est homini mulierem non tangere*; (*2*) *propter fornicacionem autem vnusquisque suam habeat* * *vxorem*; *et vnaqueque suum virum habeat*

[1] MS. *wite wite.*

[2] Initial *D-* extends down three lines and into the lower margin; the ornamentation up five more lines, and down into the lower margin. In the right margin is written *ca*^{m} 7^{m} *c*^{m} 7^{m}, surrounded by a line.

* fol. 169, a, col. 1.

(1) ¶ Of þoo thynges of þe whylke ȝee writen to me þat *is of weddynges to be halewyd or not* good it is to a man not to touche þe womman; (2) for fornycacyoun[1] forsoþe *is to be floghyn* ylke man hafe his wyfe . *not an oþer nor concubyne and* ylke womman hafe sche hyr husbande þat *is laghfulle*; *þis seys þe apostyl aftyr Indulgence not after byddyng* (*3*) ¶ *Vxori uir debitum reddat similiter autem et uxor uiro* (3) ¶ To þe wyfe þe husbonde ȝeelde he þe dette; Also forsoþe þe wyf to þe husbonde (*4*) ¶ *mulier autem potestatem sui corporis non habet sed uir* (4) ¶ þe womman of hyr body has no power but þe man ¶ *Similiter autem et uir sui corporis non habet potestatem sed mulier* ¶ Also forsoþe *and* þe man has no power of hys body but þe womman (*5*) ¶ *Nolite fraudare inuicem nisi forte*[2] *ex concensu ad tempus ut uacetis oracioni et iterum reuertimini in idipsum ne temptet uos Sathanas propter incontinenciam uestram* (5) ¶ defraude ȝee not eyþer oþer . þat *is to wythdrawe þe dette* þat *myghte ben cause of adulterye*; but if it be of assent to a tyme[3] þat ȝee gyfe entente to prayere *more speedfully; and* eft turne ȝee ageyn *in* to þe same . lest sathanas tempte ȝou for ȝoure incontynence (*6*) ¶ *Hoc autem dico secundum indulgenciam . non secundum imperium* (6) ¶ þis I sey to ȝou aftyr indulgence not aftyr þe byddyng (*7*) ¶ *Volo autem omnes homines esse sicut meipsum; sed vnusquisque proprium donum habet ex deo . alius quidem sic alius uero sic* (7) ¶ I wyle forsoþe alle men to be as I myself; þat *is chaste* . but ylke man has his propre gifte of god . one þerfore so . an oþer forsoþe so (*8*) ¶ *Dico autem non nuptis et uiduis . bonum est illis si sic permaneant sicut ego* (8) ¶ I sey forsoþe to þe not weddyd *and* wydowse; good it is to þem if þei so dwellyn *chaaste* as I (*9*) ¶ *Quod si non se continant nubant* (9) ¶ If þey conteyne þem not wedde þey *laghfully* ¶ *Melius est enim nubere quam uri* ¶ For it is better to wedde þen to brenne *in leccherye* (*10*) ¶ *Hijs autem qui matrimonio iuncti sunt precipio non ego sed dominus uxorem a viro non discedere* (10) ¶ To þem forsoþe þat ben

[1] MS. *fornynycacyoun.*

[2] A defect in the parchment begins after *forte* and extends downwards, nearly perpendicularly, for seven lines, causing a space to be left after the first word in each line.

[3] The words *to a tyme* are inserted in the margin, with caret after *assent.*

Ioyned *in* matrymoyne I bydde not; but oure lord . þe wyfe fro þe husbonde not departe * *but in cause of fornycacyoun* (*11*) ¶ *Quod si discesserit manere innuptam aut uiro suo reconsiliari* (11) ¶ *þat* if sche departe to dwellyn vnweddyd; or to hyr husbonde to be reconsylid ¶ *Et uir uxorem non dimittat* ¶ *and* þe man leue he not þe wyf (*12*) ¶ *Nam ceteris ego dico non dominus* (12) ¶ Now to opere I seye not oure lord *with his propre mouþ* ¶ *Si quis frater uxorem habet infidelem et hec consentit habitare cum illo non dimittat illam* ¶ If any broþer *þat is if any trewe man* hafe a wif vnleale *and* sche assentys to dwelle *with* hym leue he not hyr (*13*) ¶ *Et si qua mulier habet uirum infidelem et hic consentit habitare cum illa non dimittat uirum* (13) ¶ *and* if any wõman *þat is to sey trewe* hafe an vnleal man . *and* he assentys to dwelle *with* hyr leue not sche þe man (*14*) ¶ *Sanctificatus est enim uir infidelis per mulierem fidelem*; *et sanctificata est mulier infidelis per uirum fidelem* (14) ¶ For an vnlele man is halewyd by a lele wõman; *and* an vnlele wõman is halewid by a lele man ¶ *Alioquin filij uestri immundi essent*; *nunc autem sancti sunt* ¶ Orellys ȝoure childre were vnclene; now forsoþe þei be holy (*15*) ¶ *Quod si infidelis discedit*; *discedat* (15) ¶ If it so be *þat* þe vnlele man or woman departys *thurgh hate of þe feith* departe he or sche ¶ *Non est enim seruituti subiectus frater aut soror in eiusmodi* ¶ forwhy þe broþer or þe syster is not subiect to seruage *in* suche maner . *þat is a trewe man is not* constreyned *to folewe þe vntrewe*; *departande awey þurgh hate of þe feith* ¶ *In pace autem uocauit nos deus* ¶ In pees forsoþe god has callyd vs (*16*) ¶ *Vnde enim scis mulier si virum saluum facies*; *aut vnde scis uir si mulierem saluam facies* (16) ¶ For whepyn woost þou wõman if þou schalt safe þe man; or whepen wost þou man if þou schalt safe þe wõman (*17*) ¶ *Nisi vnicuique sicut diuisit deus et vnumquemque sicut vocauit deus . ita ambulet . et sicut in omnibus ecclesijs doceo* (17) ¶ But as god has deuysed to ylke one . *and* so as god has callyd ylke one; so go he *in* þat state . *and* þat as I teche *in* alle kyrkes (*18*) ¶ *Circumcisus aliquis uocatus est non adducat*

* fol. 169, a, col. 2.

prepucium (18) ¶ If any be callyd cyrcumcyse lede he not to þe prepucye . *þe rytes of þe gentyles* ¶ *In prepucio autem aliquis uocatus est non circumcidatur* ¶ If any be callyd in to prepucye be he not circumcyded; *þat is be he not constreyned* . * *to þe Iewys vse* (19) ¶ *Circumcisio nichil est*; *et prepucium nichil est*; *sed obseruacio mandatorum dei* (19) ¶ Forwhy[1] circumcysyoun is nouȝt *and* prepucye is noght . *forwhy to þe hele noþer it profites noþer it harmys* but þe kepyng of goddys byddyngys (*20*) ¶ *Vnusquisque in ea vocacione qua vocatus est in ea permaneat* (20) ¶ But ylke man *in* þat callyng þat he is kallyd; *in* þat dwelle he (*21*) ¶ *vocatus es seruus non sit tibi cure*; *sed et si potes liber fieri magis vtere* (21) ¶ þou art callyd a seruaunt; be it no charge to þee; but if þou may be maad free raþer vse seruage (*22*) ¶ *Qui enim in domino vocatus est seruus libertus est domini* (22) ¶ Forwhy he þat is callyd *in* oure lord seruaunt; he is þe made free of oure lord ¶ *Similiter qui liber uocatus est seruus est christi* ¶ Also he þat is callyd free; he is þe seruaunt of crist (*23*) ¶ *precio empti estis*; *nolite fieri serui hominum* (23) ¶ þurgh prys ȝee ben boght; be ȝee not made þe seruauntys of men (*24*) ¶ *Vnusquisque in quo uocatus est frater* . *in hoc permaneat apud deum* (24) ¶ Ylke broþer *in* þat state þat he is callyd . *in* þat dwelle he byfor god (*25*) ¶ *De uirginibus autem preceptum domini non habeo*; *consilium autem do tamquam misericordiam consecutus a domino ut sim fidelis* (25) ¶ Of þe vyrgynes forsoþe I hafe no precept of oure lord; þe counseyl forsoþe I gyfe as I folewyde mercy of oure lord þat I be trewe (*26*) ¶ *Existimo ergo hoc bonum esse propter instantem necessitatem quoniam bonum est homini sic esse* (26) ¶ þerfore I trowe þat to be good for þe nede instandynge ¶ *þe nede þe apostyl callys þe penurye of þe world*; *þe whylke þe spousys ofte tyme suffryn* For it is gode a man to be so; þat *is to sey in virgynyte* (27) ¶ *Alligatus es vxori noli querere solucionem*; *solutus es ab vxore noli querere vxorem* (27) ¶ nepeles if þou art bowndyn to a wif; seeke þou not vndoyng; if þou art vnbounde fro þe wyf; seeke þou not a wyfe (*28*) ¶ *Si autem*

[1] A hand drawn in the left margin points to this line.

* fol. 169, b, col. 1.

acceperis vxorem non peccasti (28) ¶ If þou hast tan a wyfe; þou has not synned ¶ *Et si nupserit virgo*[1] *non peccauit* ¶ *and* if a mayden hafe weddyd; he has not synned ¶ *Tribulacionem tamen carnis habebunt huiusmodi* ¶ Neþeles trybulacyoun of flesch suyche man*er men or wymen* schal hafe ¶ *Ego autem uobis parco* ¶ Forsoþe I spare 3ow (*29*) ¶ *Hoc itaque dico fratres*; *tempus breue est*; *Reliquum est ut qui habent vxores* * *tamquam non habentes sint* . (*30*) *et qui flent tamquam non flentes sint* . *et qui gaudent tamquam non gaudentes* . *et qui emunt tamquam non possidentes* . (*31*) *et qui vtuntur hoc mundo tamquam non vtantur* (29) þis counseyl þerfore I sey to 3ou breþere þat þe tyme is schort . *in þe whylke not with fleschly generacyoun* . *but with spyritualle regeneracyoun*; *þe puple of god is to be gaderyd*; and *for* þat *þe tyme is schort þe toþer is þat is*; *þis is good to be done* þerfore it is left . *þat* þei *þat* han wifes be þey as þoo not hafande . *þat is stuydyande to þe seruyse of god* and *not to þe werkys of þe flesch*; (30) *and* þei þat gretyn as þe not gretande; *and* þey þat ioyen as þe not ioyande; *and* þei þat byen as þe not hafande; (31) *and* þei þat vsen þis world as þei þat vsyd it not ¶ *Preterit enim figura huius mundi* ¶ Forwhy þe fygure of þis world *þat is þe*[2] *fayrnesse not þe substaunce* passes *þat is euery day waxis oolde* (*32*) ¶ *Volo autem vos sine solicitudine esse* (32) ¶ I wile forsoþe 3ou to be without bysynesse ¶ *Qui sine vxore est solicitus est que dei sunt quomodo placeat deo* ¶ he þat is withouten wyfe he is bysy of þoo thynggys þat ben of oure lord . how þat he plese hym (*33*) ¶ *Qui autem cum vxore est solicitus est que huius mundi sunt quomodo placeat vxori et diuisus est* (33) ¶ He forsoþe þat is *with* þe wyfe he is bysy aboute þoo thynges þat ben of þe world how þat he plese hys wife; *and* he is deuysed; *not þurgh kynde but þurgh werk* (*34*) ¶ *Et*[3] *mulier innupta et virgo cogitat que domini sunt ut sit sancta corpore et spiritu* (34) ¶ *and* þe womman vnweddyd *and* mayden thenkys þo þinges þat ben of god þat

[1] MS. *virgo virgo*.

[2] The same defect in the parchment that is visible on the recto of this folio 169 causes a space to be left for it in this and the seven lines below it.

[3] Opposite this line and the two lines below a woman's head, with a halo of dots, is drawn in the right margin.

* fol. 169, b, col. 2.

sche be holy þe body *and* þe spyryt ¶ *Que autem nupta est cogitat que sunt mundi quomodo placeat viro* ¶ She forsoþe þat is weddid thenkes þoo thynges þat ben of þe world how þat sche plese hyr husband (*35*) ¶ *Porro hoc ad utilitatem uestram dico non ut laqueum uobis iniciam . sed ad id quod honestum est et quod facultatem prebeat sine impedimento domino obseruandi* (35) ¶ Certys to 3oure profyt I seye þis thyng not þat I caste *in* 3ou a snare; but to þat þat is honeste *3ee byholdande . and* þat þat gyfes wille *or lyghtschype* to serfe god with outen impedyment (*36*) ¶ *Si* * *quis autem turpem se uideri existimat super virgine sua quod sit super adulta: et ita oportet fieri; quod vult faciat non peccat si nubat* (36) ¶ Whoso forsoþe trowys hym to be seyn foul of his mayden . for þat sche is ouer þat age þat *is ouer puberte and* so byhoues to be þat *is to be weddyd* do sche what sche wyle she synned not þof she wedde (*37*) ¶ *Nam qui statuit in corde suo firmus non habens necessitatem . potestatem autem habens sue voluntatis . et hoc iudicauit in corde suo seruare uirginem suam . bene facit* (37) ¶ he þat has ordeyned þerfore *in* hys herte stable for to kepe his virgynyte not hafande nede . power forsoþe hafande of his wille . *and* demys þat *in* his herte; he dose weel (*38*) ¶ *Igitur et qui matrimonio uirginem suam iungit: bene facit* (38) ¶ þerfore he þat ioynes hys mayden to matrimoyne he dose weel ¶ *Et qui non iungit melius facit* ¶ *and* he þat ioynes not dose better (*39*) ¶ *Mulier alligata est legi quanto tempore vir eius uiuit; quod si dormierit uir eius liberata est* (39) ¶ þe woman is bounde to þe lagh al þe tyme hyr husbande lyues; if hyr husbande be dead sche is delyueryd ¶ *Cui vlt nubat; tantum in domino* ¶ to whom sche wyle wedde sche *in* oure lord (*40*) ¶ *Beatior autem erit si sic permanserit secundum meum consilium . puto autem quod ego spiritum dei habeam* (40) ¶ More blessid forsoþe schulde sche be if sche dwellyde aftyr my conseyle; I trowe forsoþe þat I hafe goddys spyrite.[1]

[1] After a gap, at the end of the line, is written *cap 8m*.

* fol. 170, a, col. 1.

[1] *DE hijs autem que ydolis sacrificantur; scimus quia omnes* scienc*iam dei habemus* (1) ¶ Of þise thynges forsoþe þe whylke bene sacryfysed to ydolys . *is it leffful to ete or not:* We witen þat we alle han þe wysdam of god *in fourmyng* and *creaturys* ¶ *Sciencia*[2] *autem inflat: caritas vero edificat* ¶ Wisdam *if it be al one*: blowys *in to pryde* charitee forsoþe edifyes þe *whylke is not blowyn but edifyes* þe *vnstedefaste*; (2) ¶ *Si quis autem se existimat scire aliquid non dum cognouit quemadmodum oporteat eum scire* (2) ¶ Who so forsoþe trowys hym any thyng to knowe; not 3it knowys he how on what maner it behouyd hym to knowe (3) ¶ *Si quis autem diligit deum hic cognitus est ab eo* (3) ¶ Whoso forsoþe louys god he is knowyn of hym (4) ¶ *De escis autem que ydolis immolantur scimus quia nichil est idolum in mundo; et quod nullus deus* * *nisi vnus*; (5) *nam etsi sunt qui dicantur dii siue in celo in terra; siquidem sunt dij multi et domini multi* (6) *nobis tamen vnus deus; pater ex quo omnia et nos in illo et vnus dominus iesus christus per quem omnia et nos per ipsum* . (7) *sed non in omnibus est sciencia* (4) ¶ Of þe metys forsoþe þat ben offryd to ydolys; we wyten þat[3] noght is an ydole *in* þe world þat *is among þe creaturys of þe world* . and *we knowyn* þat *þer* is no god but one; (5) Forwhy if *þer* ben *any* þe whylke ben seyd goddys *opper in* heuen or *in* erþe . as *þer* ben many goddys and many lordys . *in particypacyoun of þe godhed*; (6) to vs nepelesse is *þer* but one god fadyr of whom alle thynges *we belefen to ben and* we *in* hym þat *is in þe grace of hym*; *and* Iesu criste one god is *to vs* by whom alle thyngys *ar fourmed and* we by hym þat *is by crist we are in god*; (7) but not *in* alle is þis kunnyng þat *is not alle knowyn þe mysterye or þe pryuyte of god* ¶ *Quidam autem infirma* consciencia *usque nunc idoli quasi idolaticum manducant; et* consciencia *ipsorum cum sit infirma polluitur* ¶ Summe forsoþe with sik[4] konsyence of ydole; til now han etyn of þe offryd to þe ydole . *and* þeire

[1] Initial *D-* extends down three lines.
[2] A hand points to this line, and *a* is scribbled in the left margin.
[3] A hand drawn in the left margin points down to this word.
[4] *Sik* added in the right margin, and þe cancelled before *konsyence*.
* fol. 170, a, col. 2.

conscyence syþen it is syke it is pollute (*8*) ¶ *Esca autem nos non commendat deo* (8) ¶ þe mete forsoþe not commendys vs to god ¶ *Neque enim si non manducauerimus deficiemus*; *neque si manducauerimus abundabimus* ¶ For þof we hadde not eten we schulde not faylen; nor þof we hadde etyn we schulden abounde (*9*) ¶ *Videte autem ne forte hec licencia nestra offendiculum fiat infirmis* (9) ¶ Besee 3ee 3ow forsoþe . last by hap þat 3oure lycence be maad sclaundre to þe syke (*10*) ¶ *Si enim quis uiderit eum qui habet scienciam in ydolo recumbentem . nonne* consciencia *eius cum sit infirma edificabitur ad manducandum idolotica* . (*11*) *et peribit infirmus in tua sciencia frater propter quem christus mortuus est* (10) ¶ For if any *syke* has seen hym þat has konnyng syttande in þe ydole þat *is in presence of* þe *ydole* wheþer þe conscyence of hym siþen it is syke *by it selfe* schal be edifyed *by* þe to eten þe offryde thyng to þe ydole; (11) *and* so þi syke broþer schal persche in þi conscyence for whom crist is dead (*12*) ¶ *Sic autem peccantes in fratres et percucientes* consciencia*m eorum infirmam in christum peccatis* (12) ¶ So forsoþe 3ee synnande in 3oure breþeren *and* smytande þeire conscience 3ee synnen in crist (*13*) ¶ *Quapropter esca scandelisat fratrem meum non manducabo carnem in eternum*[1]; *ne fratrem meum scandelisem* (13) ¶ Wherfor *absteyne 3ou* for if mete sclaundre my * broþer; I schal not ete . *not onely thynges offryd to mawmetys . but also alle flesch* withouten ende; leste I sclaundre my broþer.

[2] *Non sum liber* (1) ¶ Am I not free *to take*; *3is forwhy it is leefful to me* þat *is leefful to opere apostolys*; þat *is to sey lyf of þe ewangelye* ¶ *Non sum apostolus* ¶ Am not I apostyl ¶ *nonne christum dominum nostrum iesum vidi* ¶ Wheþer I see not iesu crist oure lord ¶ *Nonne opus meum vos estis in domino*; (*2*) *et si alijs non sum apostolus . sed tamen vobis sum* (2) ¶ Wheþer 3ee ben not my werk in god; *3ee of corynthy . and* þof I am not

[1] MS. *ineternum.*

[2] Initial *N-* extends down three lines, and a hand in the left margin points to it; there is no chapter-number.

* fol. 170, b, col. 1.

to oþere apostolys: but neþelees to ȝou I am ¶ *Nam signaculum apostolatus mei vos estis in domino* ¶ For why þe tokne of myn apostylhede ȝee ben *in* god (*3*) ¶ *Mea defensio ad eos qui me interrogant hec est* (3) ¶ My defencyoun of þem þat asken me is þis (*4*) ¶ *Numquid non habemus potestatem manducandi et bibendi* (4) ¶ Wheþer we hafe not power of etyng *and* drynkyng ȝoure *thyngys* þat *is of lyfyng of* ȝoure *goodys . as* þof *he seyde* ȝis *we hafe* (*5*) ¶ *Numquid non habemus potestatem sororem mulierem circumducendi sicut et ceteri apostoli et fratres domini et cephas* (5) ¶ *And* wheþer we hafen no power to lede aboute *with* vs a womman syster as oþere apostolys *and* þe breþere of oure lord *and* petyr (*6*) ¶ *Aut solus ego et barnabas non habemus potestatem hoc operandi* (6) ¶ Or onely I *and* barnabas hafe we not power þis for to wyrke (*7*) ¶ *Quis militat suis stipendijs vnquam* (7) ¶ Who euer knyghthodyde *with* his owyn hyre ¶ *Quis plantat vineam et de fructu eius non edit; quis pascit gregem et de lacte gregis non manducat* ¶ Who plantyth a vyne; *and* of þe fruyt of it etyth not; who fedys þe floc *and* of þe mylk of it etys not; (*8*) ¶ *Numquid secundum hominem hec dico* (8) ¶ Wheþer aftyr þe man I sey þese thynges þat *is with mannys licnesse profe I þese þynges* ¶ *An et lex hec non dicit* ¶ Or þat þe lawe sey not þat (*9*) ¶ *Scriptum est enim in lege moysy* (9) ¶ It is wryten *in* þe lawe of moyses ¶ *Non alligabis os boui trituranti* ¶ þou schalt not bynde to þe mouth of þe oxe plowande; þat *is* þou *schalt not forbede* þe *prechour to lyfe of* þe *ewangelye* þat *is of* þe *prechyng* ¶ *Numquid de bobus cura est deo* (*10*) *an propter nos vtique hec dicit* ¶ Wheþer of oxen it be charge to god; (10) or for vs he seys þat ¶ *Nam propter nos vtique scripta sunt quoniam debet in spe qui arat arare et qui triturat in spe fructus percipiendi* ¶ But for * vs þey ar wryten . þat he þat eryes schal erye *in* hope; *and* he þat thresschis *in* hope of takyng of þe fruyte (*11*) ¶ *Si nos vobis spiritualia seminauimus magnum est si carnalia uestra metamus* (11) If we sowen gostly þinges to ȝou . is it gret if we schere ȝoure fleschly þyngys; þat *is temporal þinges* þe *whiche ben grauntyd to* þe *lyf* and *to* þe *nede of* þe *flesch*

* fol. 170, b, col. 2.

(*12*) ¶ *Si alij potestatis uestre participes sint quare non pocius nos* (12) ¶ *and* if opere be parceners of 3oure power why not rapere we ¶ *Si tum non vsi sumus hac potestate sed omnia sustinemus ne quod offendiculum demus ewangelio christi* ¶ But we vsen not þis power; but alle þynges we susteyne . lest we gife any sclaundre to þe ewangelye of god (*13*) ¶ *Nescitis quoniam qui in sacrario operantur . que de sacrario sunt edunt et qui altari deseruiunt cum altari participantur* (13) ¶ Wite 3ee not þat þei þat wyrken in þe temple[1] *as werkmen* þoo thyngys that ben of þe temple þey etyn; *and* þei þat serfen to þe auteer *as preestys* þei hafe þer part of þe auter (*14*) ¶ *Ita et deus ordinauit ijs qui ewangelium annunciant de ewangelio viuere* (14) ¶ So *and* oure lord iesu crist has ordeyned to þem þat prechyn þe ewangelye of þe ewangelye for to lyfen (*15*) ¶ *Ego autem nullo horum vsus sum* (15) ¶ I forsope none of þise vse ¶ *Non scripsi autem hec ut ita fiant in me* ¶ I wroot not þise thynges so þat þei be[1] don in me ¶ *bonum est autem michi magis mori quam ut gloriam meam quis euacuet* ¶ For it is good to me raþer to dye; þen þat any man voyde my ioye . þe *whylke were voyded*; *if I ewangeli3ede* þat *I schulde take* (*16*) ¶ *Nam si ewangelisauero non est gloria mea* (16) ¶ Forwhy if I ewangeli3e þat *I may come to* þoo *thynges*[2] þe *ende of* þe *ewangelye in mete* and *drynk* and *clop* þer is no ioye to me *anentys god* ¶ *Necessitas michi incumbit* ¶ þerfore nede fallys to me ¶ *Ve enim michi est si non ewangeli3auero* ¶ Woo forsope to me if I preche not þe ewangelye (*17*) ¶ *Si enim volens hoc ago mercedem habeo*; *si autem in uitus*[3] . *dispensacio michi credita est* (17) ¶ Forsope if I willande do þat; I hafe mede; if I do ageyn my wille; þe dispensacyoun is be tan to me *only* (*18*) *Quid est ergo mercedes mea ut ewangelium predicans sine sumptu ponam ewangelium ut non abutar potestate mea in ewangelio* (18) ¶ þerfore what is myn mede þat I prechande þe ewangelye *with* outen kost: sette þe ewangelye . þat I disuse not my power in þe ewangelye (*19*) ¶ *nam cum liber essem ex omnibus omnium me seruum feci ut plures lucri facerem* . (*20*) *et*

[1] A hand drawn in the right margin in black points to this word.
[2] A space is left after *thynges* for about nine letters.
[3] MS. *inuitus*.

factus sum iudeis tamquam iudeus ut iudeos lucrarer (19) ¶ Forwhy * when I was free of alle thynges; I made me seruaunt of alle; þat I schulde wynne moo; (20) *and* I am maad to þe Jewys as a Jew; þat I schulde wynne þe iewis ¶ *Hijs qui sub lege sunt quasi sub lege essem cum ipse non essem sub lege ut eos qui sub lege erant lucri facerem*[1] ¶ To þem þat ben vndyr þe lawe[2]; þat *is to seye to þe Samaritanys þe whilke resceyfe onely þe fyue bokys of Moyses*; *I was maad* as I were vndyr þe lawe . when I was not vndyr þe lawe þat *is to seye bondely* . þat þem þat were vnder þe lawe I schulde wynne (*21*) ¶ *Hijs qui sine lege erant tamquam sine lege essem, cum 'sine lege non essem . sed in lege essem christi ut lucri facere eos qui sine lege erant* (21) ¶ To þem þat were with oute lawe I was as without lawe when I was not without lawe; but I was in þe lawe of crist; þat I schulde wynne þem þat were without lawe (*22*) ¶ *Et factus sum infirmus infirmis ut infirmos lucri facerem*[1] (22) ¶ I am maad syk to syke þat I schulde wynnen þe syke ¶ *Omnibus omnia factus sum ut omnes saluos facerem* ¶ I am maad alle thynges to alle men þat I schulde make alle safe (*23*) ¶ *Omnia autem facio propter ewangelium ut particeps eius efficiar* (23) ¶ Alle thyngys forsope I do for þe ewangelye þat I be maad parcener þeroffe (*24*) ¶ *Nescitis quod hij qui in stadio currunt omnes quidem currunt sed vnus accipit brauium* (24) ¶ Wite ȝee not þat þei þat rennyn in þe furlong; alle forsope þei rennyn; but one takys þe mede ¶ *Sic currite ut comprehendatis* ¶ So renne ȝee þat ȝee take (*25*) ¶ *Omnis enim qui in agone contendit ab omnibus se abstinet* (25) ¶ For he þat stryfes in þe strift; of alle he abstenys hym þe whilke lettyn þe mede of þe stryft ¶ *Et illi quidem ut corruptibilem coronam accipiant nos autem incorruptam* ¶ *and* þei þerfore absteyne þat þei take a corruptible corowne; we forsope an incorrupt (*26*) ¶ *Ego ergo sic curro non quasi in incertum* (26) ¶ þerfore I renne so not as in vncerteyn ¶ *Sic pugno non quasi aerem verberans* (27) *sed castigo corpus meum et in seruitutem redigo ne forte cum alijs predicauerim ipse*

[1] MS. *lucrifacerem*.

[2] A hand drawn in the left margin points to this word; *a* is also scribbled.

* fol. 171 a, col. 1.

reprobus efficiar ¶ So I fyghte not as betande þe eyre; (27) but I chastyse my body; *and* I falle *in* to seruage; lest by hap when I preche to o*þ*ere I be made reprofed *of god.*

[1] *NOlo enim uos ignorare fratres quoniam patres nostri omnes sub nube fuerunt et omnes mare transierunt . (2) et omnes in moyse * baptisati sunt in nube et in mari* (1) ¶ I wille not þerfore ȝow to vnknowe breþere; *þat* oure fadyres alle weryn vndyr þe cloude; *and* alle þei passedyn þe see; (2) *and in* moyses *þat is in þe ledyng of moysy* alle þei ben baptysed *in* þe cloude *and in* þe see (*3*) ¶ *Et omnes eandem escam spiritalem manducauerunt*; (*4*) *et omnes eundem potum spiritalem biberunt* (3) ¶ *And* þey haue etyn þe same mete gostly; (4) *and* alle þey hafe dronkyn þe same gostly drynk ¶ *Bibebant autem de spiritali consequenti eos petra*; *petra autem erit christus* ¶ þei dronkyn forsoþe of þe gostly *stone* folewande *þem* þe stone; þe ston forsoþe was crist (*5*) ¶ *Sed non in pluribus eorum beneplacitum est deo* (5) ¶ But not *in* manye of *þem*; is it weelplesyd to god ¶ *Nam prostrati sunt in deserto* ¶ For þei ben cast down *in* desert (*6*) ¶ *Hec autem in figura facta sunt nostri ut non simus concupiscentes malorum sicut et illi concupuerunt* (6) ¶ þise thynges be don to *þem in* fygure; *þat* we be not willende of euyl as þei hafe wilned (*7*) ¶ *Neque idolatre efficiamini sicut quidam ex ipsis quemadmodum scriptum est* (7) ¶ Nor be we made [2] ydolatrers as summe of *þem* were as it is wryten ¶ *Sedit populus manducare et bibere et surrexerit ludere* ¶ þe puple sat to ete *and* to drynke *and* he ros vp to pleye . *þat is to seye to make pleyes in þe worschypyng of þe ydole* (*8*) ¶ *Neque fornicemur sicut quidam ex ipsis fornicati sunt et ceciderunt vna die viginti tria milia* (8) ¶ Nor do we fornicacyoun as summe of *þem* diden *and* fellyn þerfore one day thre *and* twenty thousand (*9*) ¶ *Neque temptemus christum sicut quidam eorum temptauerunt et a serpentibus perierunt* (9) ¶ Nor tempte we crist as some of *þem* dide; *and* þei perschede

[1] Initial *N*- extends down the three lower lines of the column and out into the lower margin. In the left margin is *cap*^{m} 10^{m} *c*^{m} 10^{m}, surrounded by a line.

[2] A hand in red in the right margin points to this line.

* fol. 171, a, col. 2.

of þe nedders (*10*) ¶ *Neque murmuraueritis sicut quidam eorum murmurauerunt et perierunt ab exterminatore* (10) ¶ Nor grucche we not as summe of þem hafe grucched; *and* þeï perschide of þe aungelle extermynatour *þe whylke smot* þem *with oute þe termys of kuntrees of þe land of byheste* (*11*) ¶ *Hec autem omnia in figura contingebant illis; scripta sunt autem ad correpcionem nostram in quos fines seculi deuenerunt* (11) ¶ Alle þise forsoþe *in* fygure fellen to þem *and* ben wryten forsoþe to oure correccyoun *in* to whyche endys of þe world þey ben fallyn (*12*) ¶ *Itaque qui se existimat stare uideat ne cadat* (12) ¶ þerfore he þat trowes hym to stande see he þat he falle not (*13*) ¶ **Temptacio vos non apprehendat nisi humana* (13) ¶ [1] þe temptacyoun ne take it 3ou . þat *is ne lede it not þe resoun to consent* but mannys [2] temptacyoun is oþer wyse to safer þan þe thyng has it self *with* a good inwit ¶ *Fidelis autem deus est qui non patitur uos temptari super id quod potestis . sed faciet cum temptacione prouentum ut sustinere possitis* ¶ God is trewe forsoþe þe whilke schal not suffre 3ou to be temptyd ouer þat þat 3ee may; but he schal make *with* þe temptacyoun an helpe so þat 3ee susteyne (*14*) ¶ *Propter quod karissimi michi fugite ab idolorum cultura* (14) ¶ For þe whiche thyng 3ee derrest brepere flee 3ee fro þe worschyp of ydolys (*15*) ¶ *Vt prudentibus loquor uos ipsi iudicate quod dico* (15) ¶ Os to þe wise I speke deme 3ee þat I speke (*16*) ¶ *Calix benedictionis cui benedicimus; nonne communicacio sanguinis christi est; et panis quem frangimus nonne participacio corporis domini est* [3] (16) ¶ þe chalys of blessyng to whom we blessyn wheþer it be not þe communicacyoun of cristis body; *and* þe bred þat we brekyn is it not þe particypacyoun of goddys body (*17*) ¶ *Quoniam vnus panis vnum corpus multi sumus; omnes qui* [4] *de vno pane et de vno calice participamus* (17) ¶ For one loof *and* one body; we ben manye *with crist; alle* we þat hafe of one loof *and* of

[1] Opposite this line in the left margin is written *Ambrosius*, filled in with red and surrounded by a wavy line.

[2] MS. *mannys mannys*.

[3] Opposite this sentence, in the left margin, is drawn a chalice, surrounded by a line, and a pointing hand.

[4] MS. *quidem*, with *-dem* cancelled.

* fol. 171, b, col. 1.

one chalys dole (*18*) ¶ *Videte enim israhel secundum carnem* (18) ¶ See ȝee israhel aftyr þe flesch þat is *fleschly ysrahel kepande* þe *fleschly* preceptys *of* þe *lawe* ¶ *Nonne qui edunt hostias participes sunt altaris* ¶ Wheþer þei þat etyn þe oostys ben no parceners of þe auter (*19*) ¶ *Quid ergo* (19) ¶ What þenne ¶ *Dico quod ydolis* [1] *immolatum sit aliquid aut quod idolum sit aliquid* [2] ¶ Sey I þat þat is offryd to ydolys be any thyng . or þat þe ydole be any þing (*20*) ¶ *Sed que immolant gentes demonijs immolant et non deo* (20) ¶ But þoo thynges þat þe folkis offre to þe deuelys þei offren *and* not to god; ¶ *Nolo autem uos socios fieri demoniorum*; *non potestis calicem domini bibere et calicem demoniorum*; (*21*) *non potestis mense domini participes esse et mense demoniorum* ¶ þerfore I wille not ȝou to be made þe felawys of deuelys; ȝee may not drynke þe chalys of god *and* þe chalys of deuelys; (21) ȝee may not be parceners of þe boord of oure lord; *and* of þe boord of þe deuelys (*22*) ¶ *An* [3] *emulamur dominum* (22) ¶ Or wheþer we enuye god þat *is styre we hym to wrathe etande metys offryd to mawmetys* ¶ *Numquid forciores illo sumus* ¶ Wheþer we be strengere þan he . þat *we may withstande hym* (*23*) ¶ *Omnia michi licent*; *sed non omnia edificant*; (23) ¶ *Alle þynges ben leeful to me; but not [4] alle thynges spedyn (*24*) ¶ *Nemo quod suum est querat sed quod alterius* (24) ¶ *And* þerfore no man seeke þat is his; þat *is* þat *thyng* þat *on any wise* [5] *onely is profitable vnt to hym*; but þat þat is of an oþer (*25*) ¶ *Omne quod in macello venit manducate*; *nichil interrogantes* propter conscienciam (25) ¶ Alle þat comys in to þe cheke; ete ȝee; not askande; for þe conscience (*26*) ¶ *Domini est terra et plenitudo eius* (26) ¶ Of oure lord is þe erþe *and* þe plente of it (*27*) ¶ *Si quis vocat uos infidelium ad cenam et uultis ire omne quod uobis apponitur manducate*; *nichil interrogantes* propter conscienciam (27) ¶ If any of þe vntrewe calle ȝou to

[1] *A* scribbled in the left margin.
[2] A hand, drawn in the left margin, points to this word, and under it is written: *nota of ydolys.*
[3] After *An* is written: *emu-*, cancelled.
[4] The *-t* of *not* is inserted above the line.
[5] *A* scribbled in the right margin.

* fol. 171, b, col. 2.

þe sopeer; *and* ȝee wil go; alle *þat* is set bifor ȝou ete ȝee; no thyng askande for þe *con*science (*28*) ¶ *Si quis autem dixerit hoc immolatum est idolis nolite manducare propter illum qui indicauit et propter* conscièn*ciam* (28) ¶ Whoso forsoþe seis þis is offrid to ydolys; ete ȝee not; *Why*: *Not for þe mete is vnclene but* for hym *þat* schewyd . *and* for þe *con*science (*29*) ¶ *Conscienciam dico non tuam*; *sed alterius* (29) ¶ I sey not þi *con*science: but an operis ¶ *Vt quid enim libertas mea iudicetur ab aliena* consciencia ¶ þerfore wherto is my freenesse deemyd of an o*p*eres *con*science (*30*) ¶ *Si ego cum gracia participo . quid blasphemor pro eo quod gracias ago* (30) ¶ If I take dole with grace; what am I blasfemyd for *þat þat* I do thankynges (*31*) ¶ *Siue ergo manducatis siue bibitis siue aliud quid facitis omnia in gloriam dei facite* (31) ¶ þerfor[1] whe*þer* ȝee ete or ȝee drynke or any þing do alle do ȝee in þe ioye of god (*32*) ¶ *Sine offensione*[2] *estote Iudeis et gentibus et ecclesie dei* . (*33*) *sicut et ego per omnia omnibus placeo non querens quod michi vtile est*; *sed quod multis ut salui fiant* (32) ¶ With oute offensioun be ȝee to þe Iewys *and* to þe folc *and* to þe kyrke of god (33) as I plese by alle thynges to alle; not sekande *þat þat* is profitable to me; but *þat þat* is to manye *þat* þei be made safe.

Imitatores[3] *mei estote sicut et ego christi* (1) ¶ Bee ȝee my folwerys as I am of crist (*2*) ¶ *Laudo autem uos fratres quod per omnia mei memores estis*; *et sicut tradidi uobis precepta mea tenetis* (2) ¶ þerfore I preyse ȝow bre*þere* . *þat* by alle thynges ȝee hafe mynde of me; *and* ȝee holde my biddy*n*ges; as I hafe betakyn *þem* to ȝow (*3*) ¶ *Volo autem vos scire quod omnis viri caput est christus*; *caput autem mulieris vir* . *caput vero christi deus* (3) ¶ þerfore I wile ȝou to wite bre*þere þat* crist is hed of ylke man; þe hed forsoþe of þe wo*m*man is þe man; þe hed forsoþe *of crist is god (*4*) ¶ *Omnis uir orans aut prophetans*

[1] A cross is drawn in the right margin opposite this word.
[2] MS. *of-offensione.*
[3] The initial *I* extends down three lines, its ornamentation covering twenty-three in all. In the margin is written c^m 11, surrounded by a line, and surmounted by a cross.
* fol. 172, a, col. 1.

velato capite; *deturpat caput suum* (4) For ylke man prayande or profecyande *with* þe hed veylyd; he defoulys his hed (*5*) ¶ *Omnis autem mulier orans aut prophetans . non velato capite deturpat caput suum* (5) ¶ Ylke wo*m*man forsope prayande or profecyande *with* þe hed not veylyd; sche defoulys hir hed ¶ *Vnum* [1] *est enim ac si decaluetur* ¶ For whi it is one *þat is it perteynes as mykyl to foulnesse* as if sche were ballyd; (*6*) ¶ *Nam si non velatur mulier tondeatur* (6) ¶ for why if þe wo*m*man be not veylid; be sche clippyd ¶ *Si vero turpe est mulier tonderi aut decaluari velet caput suum* ¶ If forsope it be foul to þe wo*m*man for to be doddyd or for to be ballid veyle sche hyre hed (*7*) ¶ *Vir quidem non debet velare caput suum; quoniam ymago et gloria dei est* (7) ¶ þe man forsope schal not veyle his hed . for he is þe ymage *and* þe ioye of god ¶ *Mulier autem gloria viri est* ¶ þe wo*m*man forsope is þe ioye of þe man (*8*) ¶ *Non uir ex mulier e est; sed mulier ex viro* (8) ¶ Forwhy þe man is not of þe wo*m*man; but þe wo*m*man of þe man (*9*) ¶ *Etenim non est creatus vir propter mulierem sed mulier propter virum* (9) ¶ *And* þerfore þe woman is schapyn for þe man; *and* not þe man for þe wo*m*man (*10*) ¶ *Ideo debet mulier velamen habere super caput et propter angelos* (10) ¶ *per*fore þe wo*m*man owes to haue a veyl vp on hyre hed; *and* þat for aungelys þat *is for þe reuerence of* [2] *preestis; þe whylke are þe messagers of god; or ellys in auntyr* þat *þe preestis byholdande in to þe face of hyr be stird to leccherye* (*11*) ¶ *Verumptamen neque uir sine muliere neque mulier sine viro in domino* (11) ¶ Nepeles ney*þer* þe man *with* oute þe wo*m*man . ne þe wo*m*man *with* oute þe man *in* oure lord (*12*) ¶ *Nam sicut mulier de viro ita et vir per mulierem* (12) ¶ Forwhy as þe wo*m*man is of þe man; so *and* þe man is by þe wo*m*man . þat *is* [3] *by þe womman aftyrward he is born* ¶ *Omnia autem ex deo* ¶ Alle thynges forsope of god þat *is ar of god auctoure* (*13*) ¶ [4] *vosipsi iudicate* (13) ¶ ȝee

[1] After this word *de* has been written, and cancelled. In the margin is drawn the head of a woman.

[2] MS. *of of.*

[3] MS. *is is.*

[4] The paragraph-mark is wrongly inserted before the preceding *þat* instead of before *vosipsi.*

ȝoureselfe deme *þis thyng* ¶ *Decet mulierem non velatam orare deum* ¶ Besemys it a womman not veyled to praye god (*14*) ¶ *Nec ipsa natura docet nos* (14) ¶ Nor þat kynde techys vs ¶ *Quod vir quidem si comam nutriat ignominia est illi* ¶ þe man forsoþe if he norsche lockys [1] it is vylenye to hym (*15*) ¶ *Mulier uero si comam nutriat; gloria est illi; quoniam capilli pro velamine ei dati sunt* (15) ¶ þe womman for * soþe if sche norsche þe locke; it is worschype to hyr; for þe heerys ar gyfen to hyr for þe veyle (*16*) ¶ *Si quis autem videtur contenciosus esse . nos talem consuetudinem non habemus neque ecclesia dei* (16) ¶ Whoso forsoþe is seyn to ben a stryuere; we hafe no suych custome nor þe kyrke of god (*17*) ¶ *Hec autem precipio non laudans quod non melius sed in deterius conuenitis* (17) þis forsoþe þat *is of hedys to be veyled*; I bidde *to be kept* not praysande; þat ȝee come to gydere not *in* to þe bettere; but *in* to þe werre (*18*) ¶ *Primum quidem conuenientibus uobis in ecclesia audio scissuras esse; et ex parte credo inter vos* (18) ¶ first forsoþe of þat þat ȝee comyng togyder *in* to þe kyrke; I here þe dyuysiouns to ben among ȝow; *and* of sum partye I trowe it (*19*) ¶ *Nam oportet et herezes esse; ut et qui probati sunt manifesti fiant in uobis* (19) ¶ Forwhy it [2] byhoues eresyes to be; þat þei þat be prouyd *in* ȝow be made opyn *in men* (*20*) ¶ *Conuenientibus uobis in vnum; iam non est dominicam cenam manducare* (20) ¶ ȝow comande *in* to one; it is not now to ete oure lordes soper (*21*) ¶ *Vnusquisque enim suam presumat ad manducandum; et alius quidem esurit alius autem ebreus est* (21) ¶ Ylke one of ȝou forsoþe vndyrfangys or presumes to ete hys soper; *and* one forsoþe hungres; *and* an oþer forsoþe is dronkyn (*22*) ¶ *Numquid domos non habetis ad manducandum et bibendum aut ecclesiam dei contempnitis et confunditis eos qui non habent* (22) ¶ Wheþer ȝee hafe no houses to ete *inne and* drynke; or ȝee dyspisyn þe kyrke of god; *and confounde* þem þat hafe not ¶ *Quid dicam vobis laudo uos in hoc non laudo* ¶ What schal I sey to ȝou; I

[1] A hand in the left margin points to this word.

[2] A hand in the right margin points to the words *lo heresye*, also in the margin.

* fol. 172. a. col. 2

preyse 3ou; but not in þat I preyse you (*23*) ¶ *Ego enim accepi a domino quod et tradidi uobis; quoniam dominus iesus in qua nocte tradebatur; accepit panem* (*24*) *et gracias agens fregit et dixit* (23) ¶ for I hafe tan of oure lord; þat *is I haue leryd of oure lord*; þat I hafe betakyn to 3ou; for þe lord iesus in þat nyght þat he[1] was betrayed; he took breed; (24) *and* he doande thankynges; he brac it *and* seyde ¶ *Accipite et manducate; hoc est corpus meum . quod pro uobis tradetur; hoc facite in meam commemoracionem* ¶ Take 3ee *and* ete 3ee; þis is my body þat schal be tan for 3ou; make 3ee þis thyng in my mynde (*25*) ¶ *Similiter et calicem postquam cenauit dicens* (25) ¶ Also *and* þe chalys[2] **he toke* aftyr þat he hadde soupyd seyande ¶ *Hic calix nouum testamentum est in meo sanguine hoc facite quocienscumque sumitis in meam commemoracionem* ¶ þis chalis is þe newe testament in my blood; how ofte soeuere 3ee take þis; do it in my mynde (*26*) ¶ *Quocienscumque enim manducabitis panem hunc et calicem bibetis mortem domini anunciabitis donec veniat* (26) ¶ How ofte so euere perfore 3ee schal ete þis bred *and* þe chalis 3ee schal drynke . 3ee schal presente þe dep of oure lord to þat he come *to þe dome* (*27*) ¶ *Itaque quicumque manducauerit panem hunc uel biberit calicem domini indigne . reus erit corporis et sanguinis domini* (27) ¶ perfore whoso has etyn þis bred and dronkyn þe chalys of oure lord vnworþily he schal be gilty of þe body *and* þe blood of oure lord (*28*) ¶ *Probet autem seipsum homo; et sic de pane illo edat et de calice bibat* (28) ¶ perfore profe a man hymselfe . þat *is examyne or purge hymself . and* so ete he of þat bred; *and* drynke he of þat chalys (*29*) ¶ *Qui enim manducat et bibit indigne iudicium sibi manducat et bibit non diiudicans corpus domini* (29) ¶ For he þat etys *and* drynkys vnworþily he etys *and* drynkys þe dampnacyoun to hym not descryenge þe body of god (*30*) ¶ *Ideo inter uos multi infirmi et imbecilles et dormiunt multi* (30) ¶ perfore among 3ou ben manye syke *and* many feble . *and per* slepe manye (*31*) ¶ *Quod si nosipsos diiudicaremus non*

[1] MS. *he he.*

[2] A chalice is drawn in the right margin, surrounded with ornamentation.

* fol. 172, b, col. 1.

vtique iudicaremur; (32) *dum iudicamur autem a domino corripimur . ut non cum hoc mundo*[1] *dampnemur* (31) ¶ For if we schulde deme oureself; certys we schulde not be demyd; (32) when we ar demyd forsoþe we ar correct of oure lord þat we be not dampned with þis world (33) ¶ *Itaque fratres mei cum conuenitis ad manducandum inuicem expectate . (34) si quis esurit domi manducet ut non in iudicium conueniatis* (33) ¶ þerfore my brepere when 3ee come togidere to ete þe *body of oure lord*; abyde 3ee togidere; (34) but whoso hungrys ete he at home . þat 3ee come not to gydere in to þe dome *of þe dampnacyoun* ¶ *Cetera autem cum venero disponam* ¶ Opere thynges forsoþe when I come I schal ordeyne.

*D*E[2] *spiritalibus autem nolo uos ignorare fratres* (1) Of gostly thynges forsoþe I wil not 3ou to vnknowe brepere (2) ¶ *Scitis autem quoniam cum gentes essetis ad simulacra muta prout ducebamini euntes* (2) ¶ 3ee wyten þat when 3ee were folc: þat *is lyfande hepenly*; 3ee were þoo goande to þe doumbe maumetis as 3ee hadde be led *of an euyl spyryt* (3) ¶ *Ideo notum uobis facio quod nemo in spiritu dei loquens dicit anathema iesu* (3) ¶ þerfore I make it knowen to 3ou þat no man spekande in þe spyrite of god seys cursyng or blaspheme to iesu ¶ *Et nemo potest dicere dominus iesus nisi in spiritu sancto*; ¶ * And no man may seye þat *is verrely in thou3t woord* and *werk* ie*sus is* lord; but in þe holy gost (4) ¶ *Diuisiones uero graciarum sunt*; *idem autem spiritus*; (4) ¶ Dyuysyouns forsoþe of grace ben; þe same forsoþe of spyryt (5) ¶ *Et diuisiones ministracionum sunt idem autem dominus* (5) ¶ *and* dyuysyouns of mynystracyouns ben; þe same forsoþe lorde (6) ¶ *Et diuisiones operacionum sunt*; *idem vero deus qui operatur omnia in omnibus* (6) ¶ *And* dyuysyouns of werkys ben; þe same forsoþe god þe whylke wyrkys alle in alle thynges (7) ¶ *Vnicuique autem datur manifestacio spiritus ad vtilitatem* (7) ¶ To ylke man forsoþe is

[1] A hand sketched in the left margin points to this word.

[2] Initial *D-* extends down three lines, and its ornamentation to the foot of the column. In the margin is written *cap*^{m} 12^{m} *c*^{m} 12, surrounded by a line.

* fol. 172, b, col. 2.

gifen a schewyng of þe spyryte; to þe profyt *of holy kyrke* (*8*) ¶ *Alij quidem per spiritum datur sermo sapiencie; alij autem sermo sciencie secundum eundem spiritum;* (*9*) *alteri fides in eodem spiritu; alij gracia sanitatum in uno spiritu;* (*10*) *alij operacio uirtutum; alij prophecia; alij discrecio spirituum . alij genera linguarum; alij interpretacio sermonum* (8) ¶ To one þerfore þurgh þe spyrit is[1] gife þe woord of wiſdam; to an oþer forsoþe þe woord of kunnyng aftyr þe same spyryt; (9) to an oþer feith in þe same spyryt; to an oþer grace of helyng in one spyryte; (10) to an oþer wyrkyng of vertue; to an oþer profecye; to an oþer discrecyoun of spyryt; to an oþer dyuerse maner of spechis; to an oþer interpretynge of woordys (*11*) ¶ *Hec autem omnia operatur unus atque idem spiritus . diuidens singulis prout uult* (11) ¶ Alle þise thynges forsoþe wyrkis one *and* þe same spyryt; departande to ylke one as he wile (*12*) ¶ *Sicut enim corpus unum est et multa membra habet; omnia autem membra corporis cum sint multa unum corpus sunt; ita et in christo* (12) ¶ þerfor right as þe body is one *and* has many membris Alle forsoþe membrys of þe body þof þei be manye; ȝit one body þei ben; riȝt so is crist (*13*) ¶ *Etenim in uno spiritu omnes nos in unum corpus baptizati sumus . siue Judei; siue gentiles . siue serui . siue liberi et omnes uno spiritu potati sumus* (13) ¶ And þerfore in one spyrit alle we be baptisid in to one body; whether Jewys or gentylis or seruauntys or free men; *and* alle we hafe dronkyn in one spyryt (*14*) ¶ *Nam et corpus non est unum membrum sed multa* (14) ¶ For þe body is not one membre; but manye (*15*) ¶ *Si dixerit pes . quoniam non sum manus . non sum de corpore; non ideo non est de corpore;* (*16*) *et si dixerit auris . quia non sum oculus . non sum de corpore; non ideo . non est de corpore* (15) ¶ If þe foot hafe seyd . for I am not þe hand I am not of þe body; whether þerfore he be not of þe body; (16) *and* if þe ere seye . for I am not þe eeye . I am not of þe body; whether þerfore he be not of þe body (*17*) ¶ *Si totum corpus oculus ubi auditus*[2]; *si totum auditus ubi odoratus* (17) ¶ If al þe body is þe eeye; where is þe heeryng; if al þe body be þe heeryng where is þe smellyng (*18*) ¶ *Nunc autem posuit deus*

[1] *A* scribbled in the right margin. [2] MS. *auditur.*

membra * *unumquodque eorum in corpore sicut uoluit* (18) ¶ Now forsoþe has god set þe membrys; ylke one of þem as he wolde (*19*) *Quod si essent omnia unum membrum ubi corpus* (19) ¶ For if þei were alle one membre where were þe body (*20*) ¶ *Nunc autem multa membra; unum corpus* (20) ¶ Now forsoþe þei be manye membrys; one forsoþe is þe body (*21*) ¶ *Non potest dicere oculus manui . opera tua non indigeo; aut iterum caput pedibus non estis michi necessarij* (21) ¶ þerfore þe eeye may not seye to þe hand . I nede not þi werkys; or eft þe hede to þe feet ȝee ben not necessarye to me (*22*) ¶ *Sed multo magis que videntur membra corporis infirmiora esse; necessaria sunt;* (*23*) *et que putamus ignobiliora esse membra corporis hijs honorem abundanciorem circumdamus; et que inhonesta sunt nostra abundanciorem*[1] *honestatem habent* (22) ¶ But mykyl more þoo þat seme to ben þe more syke membrys of þe body; þoo are more necessarye; (23) *and* þoo þat we trowe to be þe vylere membrys of þe body; to þem we don aboute þe more ful worschype *of clopynges; and* þoo þat ben oures inhoneste þei hafe honestee more abundaunt (*24*) ¶ *Honesta autem nostra nullius egent; sed deus temperauit corpus ei cui deerat abundanciorem tribuendo honorem* (*25*) *ut non sit scisma in corpore; sed in idipsum*[2] *pro inuicem solicita sint membra* (24) ¶ Oure honest membrys nedyn of none oþer; but god has tempryd þe body; gifande more ful worschipe to þat membre to þe whylke wantyd *honour* (25) þat þer be no discord in *mannys* body; but þe membrys ben bysy for þemself togydere (*26*) ¶ *Et si quid patitur unum membrum compaciuntur omnia membra siue gloriatur unum membrum . congaudent omnia membra* (26) ¶ *And* if one membre suffre awght; oþere membrys hafe *com*passyoun; or if one membre ioyes; alle membrys ioyen *with* (*27*) ¶ *Vos autem estis corpus cristi . et membra de membro* (27) ¶ ȝee forsoþe ben þe body of crist; *and* þe membrys of þe membre (*28*) ¶ *Et quosdam quidem posuit deus in ecclesia primum apostolos . secundo prophetas . tercio doctores . deinde uirtutes . exinde gracias curacionum .*

[1] A hand drawn in the left margin points to this word.
[2] MS. *inidipsum.*

* fol. 173, a, col. 1.

opitulaciones gubernaciones . genera linguarum (28) ¶ *and* sume þerfore god sette in þe kyrke; first apostlys aftyr prophetys . þe thrydde doctours aftur vertues; *and* fro þen grace of helyng; þat *is to seye* þem þat *helyn þe syke and* opytulacyouns þat *is to sey* þem *þe whylke brynge rychesses to þe more* gouernynges; *and* kyndes of spechys (*29*) ¶ *Numquid omnes apostoli; numquid omnes prophete; numquid omnes doctores*; (*30*) *numquid omnes uirtutes; numquid graciam omnes habent curacionum; numquid omnes linguis loquuntur; numquid* omnes *interpretantur* (*31*) *emulamini* autem *carismata meliora; et ad* * *huc excellenciorem uobis viam demonstro* (29) ¶ þerfore whe*þer* alle [1] ben apostolys; whe*þer* alle ben prophetys; whe*þer* alle ben doctours; (30) whe*þer* alle ben vertuse; whe*þer* alle hafe grace of curacyoun; whe*þer* alle spekyn with tungys; whe*þer* alle expowne; þat *is scripturys or tungys*; (31) desyre 3ee þerfore bettere giftys; *and* 3it a more excellent weye . I schewe to 3ou

SI [2] *linguis hominum loquar et angelorum caritatem autem non habeam factus sum velud es sonans aut cymbalum tinniens* (1) ¶ 3if I speke with aungelys tunge *and* mannys *and* hafe not forsoþe charyte . I am maad as sownande brass or as a cymballe chymbande (*2*) ¶ *Et si habuero* [3] *propheciam et nouerim misteria omnia et omnem sciencium et habuero omnem fidem ita ut montes transferam caritatem autem non habuero nichil sum* (2) ¶ *and* If I hafe had prophecye; *and* hafe knowyn alle priuytees *and* alle kunnyng . *and* if I hafe had alle feiþ so þat I bere ouer hylles . *and* hafe not forsoþe charyte I am nought (*3*) ¶ *Et si distribuero omnes facultates meas in cibos pauperum; et si tradidero corpus meum ita ut ardeam; caritatem autem non habuero nichil michi prodest* (3) ¶ *and* if I hafe dalt alle my facultees in to þe metys of þe poere men *and* I hafe betakyn my body so þat I brenne

[1] *alle* written in the right margin; caret after *whe*þer.

[2] Initial *S-* extends down three lines, its ornamentation down twelve more. In the right margin is written *c*^m^ 13, *cap*^m^ 13^m^ surrounded by a line.

[3] In the right margin a hand points to the word *charite*, in red surrounded by a red line.

* fol. 173, a, col. 2.

and hafe not charitee; no thyng to me profitys (*4*) ¶ *Caritas paciens* est; *benigna* est; *caritas non emulatur*; *non agit perperam* . *non inflatur*; (*5*) *non* est *ambiciosa*; *non querit que sua sunt*; *non irritatur*; *non cogitat malum*; (*6*) *non gaudet super iniquitate*; *congaudet autem ueritati*; (*7*) *omnia suffert omnia credit*; *omnia sperat*; *omnia sustinet* (4) ¶ Charytee is pacyent; he is benygne; charyte has none enuye; he dose not ouerthwertly; he is not bolned with pride; (5) he is not coueytous; he seekys not þat hyse ben; he is not wrathed; he thenkys not euyl; (6) he has not ioye ouer wyckydnesse; he ioyes forsoþe to veryte; (7) Alle thyng he suffres; alle thyng he beleuys; alle thyng he hopis; alle thyng he susteynes (*8*) ¶ *Caritas numquam excidit*; *siue prophecie euacuabuntur*; *siue lingue cessabunt*; *siue sciencia destruetur* (8) ¶ Charitee neuer fallys; þof prophecyes schal be voydyd or tungys schal cese; or kunnyng schal be destryed (*9*) ¶ *Ex parte enim cognoscimus et ex parte prophetamus*; (*10*) *cum autem venerit quod perfectum est euacuabitur quod ex parte est* (9) ¶ Of partye þerfore we knowyn; *and* of partye we prophecyen (10) when þat schal come þat is parfyte; þat schal be voyded þat is vnparfyt; *or of partye* (*11*) ¶ *Cum essem parvulus loquebar ut parvulus sapiebam ut parvulus* . *cogitabam ut parvulus* . (11) ¶ When I was a lytyl chyld; I spac as a * lytil child . *and* sauerd as a lytil chylde . *and* thoghte as a litil childe ¶ *Quando autem factus sum vir euacuaui ea que erant*[1] *parvuli* ¶ When forsoþ I am maad a man; I voydede þoo thynges þe whylke were of þe chyld (*12*) ¶ *Videmus nunc per speculum in enigmate*; *tunc autem facie ad faciem* (12) ¶ Now forsoþe we seen by þe myrour in þe lienesse; þenne forsoþe we schal see; face to face ¶ *Nunc cognosco ex parte*; *tunc autem cognoscam sicut et cognitus sum* ¶ Now I knowe of partye; þenne forsoþe I schal knowen as I am knowen (*13*) ¶ *Nunc autem manent fides spes caritas tria hec maior autem horum est caritas* (13) ¶ Now forsoþe dwellyn þise thre; feith . hope . charite; þe more forsoþe of þise is charytee.

[1] After *vir* is a caret, and the four following words are written in the margin; in the text *relinquebam* is written and cancelled.

* fol. 173, b, col. 1.

Sectamini[1] *caritatem*; *emulamini spiritalia magis* autem *ut prophetetis* (1) ¶ Sue ȝee charite; desyre ȝee gostly þinges more forsoþe *desyre* ȝee þat ȝee prophecye (2) ¶ *Qui enim loquitur lingua*; *non hominibus loquitur sed deo* (2) ¶ he þat spekys with þe tunge *vnknowen* he spekys not to man . but to god þe *whilke vndyrstandys* ¶ *Nemo enim audit spiritus* autem *loquitur misteria* ¶ For no man herys þat *is vndyrstandys* þoo *thyngys* þe *whilke he seys* but þe spyryte spekes priuyte þat *is to seye priuytese of god* (3) ¶ *Nam qui prophetat*[2] *hominibus loquitur ad edificacionem et*[3] *exhortacionem et consolacionem* (3) ¶ Forwhy he þat prophecyes . þat *is he* þat *expownys scripturis* . he spekys to men to edificacyoun . *and* exhortacyoun *and* consolacyoun (4) ¶ *Qui loquitur lingua semetipsum edificat*; *qui* autem *prophetat*[2] *ecclesiam dei edificat* (4) ¶ He þat spekys with tunge . þat *is he* þat *spekys in spyrite* hymself he edefyes; *and* he þat prophecyes . he edyfyes þe kyrke of god (5) ¶ *Volo* autem *vos omnes loqui linguis*; *magis* autem *prophetare*; *nam maior est qui prophetat* quam[4] *qui loquitur linguis* (5) ¶ I wille forsoþe ȝou alle to speke with tungys; but more forsoþe I wille ȝou to prophecye; forwhy he is more þat prophecyes þan he þat spekys with tonge ¶ *Nisi forte interpretetur ut ecclesia edificacionem accipiat* ¶ But if by hap þat he expowne so þat þe kyrke resceyue edyficacyoun (6) ¶ *Nunc* autem *fratres si venero ad vos linguis loquens*; *quid uobis prodero nisi uobis loquar aut in reuelacione aut in sciencia aut in prophecia aut in doctrina* (6) Now þerfore brepere if I schal[5] come to ȝou . spekande with tonges . what schal I haue profytid to ȝow but if I speke to ȝou oyþer in reuelacyoun . or in kunnyng . or in prophecye; or in doctryne (7) ¶ *Tamen que sine anima sunt . uocem dancia . siue tuba . siue *cythara . nisi distincionem sonituum dederint quomodo scietur id quod*

[1] Initial *S*- extends down three lines, its ornamentation down four more. In the left margin is written *cap*^{m} 14^{m} c^{io} 14, surrounded by a looped line.

[2] MS. *prophetetat*.

[3] *edificacionem et* written in the left margin, to be inserted after *ad*.

[4] A hand in the left margin points to this word, and another hand drawn lower down points in the same direction.

[5] Caret after *I*, *hafe* cancelled, and *schal* written in the left margin.

* fol. 173, b, col. 2.

*canit*ur . *aut quod cytharizat*ur[1] (7) ¶ Neþeles þe thyngys þat ben *with*oute soule gifande voyce . oyþer tru*m*pe or harpe but if þei hafe gifen distyncc*youn* of sownes how schal þat be knowyn þat is songen or þat is harpyd (*8*) ¶ *Etenim si incertam det vocem tuba quis parabit se ad bellum*; (*9*) *Ita et uos per linguam nisi sermonem manifestum dederitis quomodo scietur id quod dicit*ur; *eritis enim in aera loquentes* (*10*) *tam multa ut puta*[2] *genera linguarum sunt in hoc mundo . et nichil sine voce est* (8) ¶ *and* þerfore if þe tru*m*pe gifes an vncerteyn voyce who schal dresse hy*m* to þe batayle; (9) so *and* ȝee but if ȝee gyfen an opyn speche how schal it be knowe that is tauȝt For ȝee schal be spekyng i*n* þe ayre *þat is with a veyn strook of þe ayre* (10) ¶ How many man*er* of speches as þ*ou* trowes ben i*n* þis world *and* none of þe*m* wi*th*oute þe voyce (*11*) ¶ *Si ergo nesciero uirtutem vocis . ero ei cui loquor barbarus . et qui loquit*ur *mihi barbarus* (11) ¶ þerfore if I knowe not þe ver*t*ue of voyce I schal be to hy*m* þat I speke to a barbyr; *and* he þat spekys *with* me schal be to me a barbyr . þat *is he me nor I hym schal not vndyrstande* (*12*) ¶ *Sic et uos*; *quoniam emulatores estis spirituum ad edificacionem ecclesie*; *querite ut abundetis* (12) ¶ So *and* ȝee for ȝee ben desyrers of þe spyryt to þe edyfycacyou*n* of þe kyrke; seeke ȝee þat ȝee abou*n*de (*13*) ¶ *Et ideo qui loquit*ur *ling*ua *oret ut interpretet*ur (13) ¶ *and* þerfore he þat spekys *with* tonge p*r*eye he þat he interprete or expowne þat *is* þat *þe grace of expownyng be gifen vn to hy*m (*14*) ¶ *Nam si orem lingua spiritus meus orat*; *mens mea sine fructu est* (14) ¶ Forwhy if I speke one *with* þe tonge; *and* my spyryt p*r*eye an oþer my thogth is *with* oute fruyte þat *is withoute vndyrstandyng of þoo þynges* (*15*) ¶ *Quid ergo est* (15) ¶ þerfore what is *to do* ¶ *Orabo spiritu orabo mente psallam spiritu . psallam et mente* ¶ I schal p*r*eye *with* spyryt; *and* I schal p*r*ayen[3] *with* thoght; I schal synge *with* spyryt *and* I schal synge *with* thoght (*16*) ¶ *Ceterum si benedixeris spiritu quis suplet locum ydyote* (16) ¶ Forþermor if þ*ou* blesse *with* spyryte ¶ who fullys þe stede of an ydyot ¶ *quomodo dicit amen super tuam benedictionem*;

[1] *A* scribbled in the right margin.
[2] MS. *utputa*.
[3] A hand in red in the right margin points to this word.

quoniam quid dicas nescit ¶ How schal he seye Amen vp on þi blessyng for what þou seys he wot not (*17*) ¶ *Nam tu quidem bene gracias agis*; *sed alter non edificatur* (17) ¶ Forwhy þou sopely doyst thankynges weel; but þe toþer is not *edefyed (*18*) ¶ *Gracias ago deo meo quoniam omnium uestrum lingua loquor* (18) I ȝeelde thankynges to my god; þat with tongys [1] of alle ȝou I speke (*19*) ¶ *Sed in ecclesia uolo quinque uerba loqui meo sensu* [2] *ut alios instruam quam decem milia uerborum in lingua* (19) ¶ But in þe kyrke I wile raþer speke fyue woordys with my vndyrstandyng; so þat I enforme oþere þen ten þousand of woordys in þe tonge þat *is vnknowen* (*20*) ¶ *Fratres nolite pueri effici sensibus*; *sed malicia paruuli estote*; *sensibus autem perfecti estote* (20) my breþere ne wile ȝee ben maad childre in ȝoure wittes; but be ȝee childre in malice; in ȝoure wittes bee ȝee perfyte (*21*) ¶ *In lege enim scriptum est*; quoniam *in alijs linguis et labijs alijs loquar populo huic*; *et nec sic exaudiet me dicit dominus* (21) ¶ For in þe lawe it is wryten; for in oþere langages *and* in oþere lippys; þat *is in dyuerse maner of tongys* I schal speke to þis puple; *and* not so þei schal heryn me seys oure lord (*22*) ¶ *Itaque lingue sunt non fidelibus sed infidelibus in signum* (22) ¶ þerfore tunges ben in tokne not to trewe; but to vntrewe ¶ *Prophecie autem non infidelibus sed fidelibus* ¶ Profecyes forsoþe not to þe vntrewe but to þe trewe *ar gyfen* þat þei *be edyfyed* (*23*) ¶ *Si ergo conueniat vniuersa ecclesia in vnum et omnes linguis loquantur intrent autem ydyote aut infideles nonne dicent quod insanitis* (23) ¶ þerfore if alle þe kyrke come togydere in to one; *and* alle þei speke with tonges; þat *is to sey with outen interpretacyoun*; *and* þat þer entre ydyotes or summe vntrewe . wheþer þei schal not sey [3] þat ȝee ar woode (*24*) ¶ *Si autem omnes prophetent intret autem quis infidelis uel ydiota conuincitur ab omnibus . diiudicatur ab omnibus* (25) *occulta cordis eius manifesta fiunt* (24) ¶ If forsoþe alle prophecyen . þat *is to seye expownen . and* þer entre an vntrewe or an ydyot .

[1] The word *tongys* is repeated in the left margin, surrounded by a line.
[2] A hand in red points to this line.
[3] *sey* written in the left margin, to be inserted after *not*.

* fol. 174, a, col. 1.

he is *conuykt* of alle *and* demyd of alle; (25) for þe priuytese of his herte ben made opyn ¶ *Et cadens in faciem adorabit deum*; *pronuncians* quod *uere deus sit in vobis* ¶ *and* so þat he fallande *in* to his face *knowande his erro*ur schal worschype god; schewande þat god is verrely *in* 3ou (26) ¶ *Quid ergo est fratres* (26) ¶ þerfore breþer what is *to do of* þem ¶ *Cum conuenitis vnusquisque uestrum psalmum habet . doctrinam habet . apocalipsim habet . linguam habet . interpretacionem habet* ¶ When 3ee come togydere ylkeone of 3ou has þe salm . þat is þurgh þe grace of god vndyrstandys þe salmys; an oþer has þe tonge . þat *is to seye dyuerse kyndes of tonges* an oþer has lore *of thewys* *an oþer has þe apocalipse . þat *is to sey reuelacyoun* an oþer has interpretacyoun . þat *is to sey exposycyoun of scripturys* ¶ *Omnia ad edificacionem fiant*; (27) *sine lingua quis loquitur secundum duos aut multum tres*; *et per partes et vnus interpretetur* ¶ Alle thynges forsoþe be þei don to edyficacyoun; (27) wheþer one speke *with* þe tunge or aftyr two þe *speche be maad* or myche aftyr thre; þat *þe speche of þe tunge be maad aftyr two or three* and þat *be done* by partyes *of þe kyrke* þat þer be one þat interprete þat *is to seye expowne* (28) ¶ *Si autem non fuerit interpres taceat in ecclesia sibi autem loquitur et deo* (28) ¶ If forsoþe þer be none expounere . holde he sylence [1] *in* þe kyrke; speke he forsoþe to hymself *and* to god (29) *Prophete duo aut tres dicant et ceteri diiudicant* (29) ¶ Prophetis two or three seye þei . *and* oþere deme it *wheþer it be to be takyn or not* (30) ¶ Quod *si alij reuelatum sit sedenti prior taceat* (30) ¶ For if it be schewyd to an oþer sittande . *bettere* þe firste holde he sylence; *for why sumtyme it is* [2] *gifen to a lowere* þat *is not gifen to an heyere* (31) ¶ *Potestis enim omnes per singulos prophetare ut discant et omnes exhortentur* (31) ¶ For 3ee may alle prophecye ylke one by hymself; so þat alle lerne; *and* alle exorten (32) ¶ *Spiritus prophetarum prophetis subiecti sunt* (32) ¶ þe spyritys of prophetis; be þei subiect to prophetys . þat *when þey wile*: *holde þey sylence* . and *when þei wille speke*

[1] This word is repeated, *Silence*, surrounded by a line, in the right margin.

[2] In the right margin is written *Ambrosius*, surrounded by a red line.

* fol. 174. a, col. 2.

þey (*33*) ¶ *Non est discencionis deus sed pacis sicut in omnibus ecclesiis sanctorum doceo*; (33) ¶ Forwhy god is not auctour of discencyoun but of pees . as I teche in alle þe kyrkes of seyntes (*34*) ¶ *Mulieres in ecclesiis taceant*; *non enim permittitur eis loqui sed subditas esse sicut et lex dicit* (34) ¶ Wymmen holde þey her pees in þe kyrke; for it is not suffryd to þem in þe kyrke but to be subiect as þe lawe seys [1] (*35*) *Si quid autem volunt dicere*; *domi viros suos interrogent* (35) ¶ If þei forsoþe wille anythyng lere; aske þei þeyre husbandis at ham ¶ *Turpe est enim mulieri loqui in ecclesia* ¶ For it is foule to þe womman to speke in þe kyrke (*36*) ¶ *An a uobis uerbum dei processit aut in vos solos peruenit* (36) ¶ Or whether þe woord of god wente fro 3ou þat *is to sey fro 3ou in to vs*; or to 3ou onely it is come to (*37*) ¶ *Si quis videtur propheta esse aut spiritalis cognoscat que scribo vobis quia domini sunt mandata* (37) ¶ For if any of 3ou be seyn to ben a prophete or gostly knowe he þise thynges þat I wryte to 3ou for þei ben goddys biddynges (*38*) ¶ *Si quis autem ignorat ignorabitur* (38) *Whoso [2] forsoþe knowe not; he schal not be knowen (*39*) ¶ *Itaque fratres emulamini prophetare et loqui linguis nolite prohibere*; (*40*) *omnia autem honeste et* secundum *ordinem fiant in vobis* (39) ¶ *And* þerfore breþer desyre [3] 3ee to prophecyen; *and* wille 3ee not defende to speke *with* tungys; (40) Alle thynges forsoþe honestly *and* aftyr ordre be þey maad in 3ou.

NOtum [4] *autem vobis facio ewangelium fratres quod predicaui uobis*; *quod et accepistis in quo et statis* (*2*) *per quod et saluamini*; *qua racione predicauerim vobis si tenetis nisi frustra credidistis* (1) ¶ I make knowe forsoþe breþere þe ewangelye þat I hafe prechid to 3ou; þe whylke 3ee hafe take . *and in* þe whylke 3ee stande (2) *and* by þe wylke 3ee ben safe; by þe whilke resoun . I hafe prechyd to 3ou if 3ee holde *þe ewangelye þurgh þe whilke 3ee schal be safe* if 3ee haue not leuyd in veyne (*3*) ¶ *Tradidi enim vobis in primis quod et accepi quoniam christus mortuus est pro*

[1] In the right margin is drawn a woman's head in red and black.
[2] In the left margin is written *knowyng*, surrounded by a line.
[3] Two hands in the left margin point to this word.
[4] Initial *N-* extends down three lines, its ornamentation down nine more. In the margin is written *cap^m 15^m c^m 15*, surrounded by a line.
* fol. 174, b, col. 1.

peccatis nostris secundum *scripturas* (*4*) *et quia sepultus est et quia resurexit tercia die* secundum *scripturas*; (*5*) *et quia visus est cephe*: *et post hec endecim*: (*6*) *deinde visus est plusquam quingentis fratribus simul ex quibus multi manent usque adhuc quidam autem dormierunt*; (*7*) *deinde visus est Jacobo*; *deinde apostolis omnibus*; (*8*) *nouissime autem omnium tamquam abortiuo uisus est et michi* (3) ¶ For I hafe betake to 3ou first þat I hafe tan *of* þe *holy gost*; þat crist is dead for oure synnes aftyr holy writtes *of oolde testament* [1] þe whylke *profecyde* þe *dep of crist to be come*; (4) *and* þat he is byryed; *and* þat he roys þe thrydde day aftyr þe writtes: (5) *and* þat is seyn to cephas; *and* aftyr to enlefne; [2] (6) Aftyr he is seen to mo þan fyue hundreþ breþere togydere; of þe whylke manye dwellyn to now; *and* summe forsoþ ben deade: (7) Aftyr he is seen to Jame; *and* aftyr to alle þe apostolys; (8) at þe laste forsoþe of alle as to abortyue he is seen to me (*9*) ¶ *Ego enim minimus sum apostolorum qui non sum dignus vocari apostolus quoniam persecutus sum ecclesiam dei* (9) ¶ For I am leest of þe apostolys; þe whiche am not worþy to be callyd apostyl: forwhy I haue pursued þe kyrke of god (*10*) ¶ *Gracia autem dei sum id quod sum*; *et gracia eius in me vacua non fuit*. *sed abundancius omnibus illis laboraui* (10) ¶ þurgh þe grace of god I am þat thyng þat I am; *and* þe grace of hym was nou3t voyde *in* me; but I hafe trauaylyd more aboundauntly þan alle þey *by* þem one ¶ *Non autem ego*; *sed gracia dei mecum* ¶ * Not forsoþe I *my one withoute grace wyrke* but þe grace of god *with* me (*11*) ¶ *Sive enim ego sive illi sic predicamus et sic credidistis* (11) ¶ Forwhy wheþer I or þey so hafe prechyd crist *for to Rise fro dep so* 3ee hafe belefyd (*12*) ¶ *Si autem christus predicatur quod resurexit a mortuis*; *quomodo quidam dicunt* [3] *in vobis*: *quoniam resurreccio mortuorum non est*; (*13*) *Si autem resurreccio mortuorum non est neque christus resurexit*; (*14*) *Si autem christus non surrexit*. *inanis est ergo predicacio nostra*; *inanis est fides nostra* (12) ¶ If forsoþe crist is prechyd þat he has

[1] In the left margin is written *Ambrosius*, surrounded by a line.
[2] In the left margin is written *a*.
[3] A hand in the right margin points to this word.
* fol. 174, b, col. 2.

ryse fro deth; how [1] is it þat *summe in* 3ou seyn þat *þer* is nou3t resureccyou*n* of þe deade; (13) if þe resureccyou*n* of þe deade forsoþe be not *to come* nor crist is rysen fro deth; (14) *and* if crist forsoþe hafe not rysen oure *prechyng* is i*n* veyn . *and* oure feith is *in* veyn (*15*) ¶ *Inuenimur autem et falsi testes dei*; *quoniam testimonium diximus aduersus deum quod suscitauerit christum quem non suscitauit*; (*16*) *nam si mortui non resurgunt neque christus resurexit* (15) ¶ We be founde forsoþe false witnessys of god forwhy we hafe seyd witnesse ageyn god þat he reysede iesu crist; whom he has not reysyd if þe deade schal not ryse; (16) forwhy if þe deade ryse not crist has not rysen (*17*) ¶ *Quod si christus non resurexit uana est fides nostra adhuc enim estis in peccatis uestris* (17) ¶ *and* if crist roos not oure feiþ is veyn for 3it 3ee ben in 3oure synnes (*18*) ¶ *Ergo et qui* [2] *dormierunt in christo perierunt*; (*19*) *si in hac tantum in christo sperantes sumus miserabiliores sumus omnibus hominibus* (18) ¶ and *if crist roos not* þerfore þei þat sleptyn *in* crist haue perschyd; (19) if wee *in* þis lyf onely be hopande *in* crist þat *we hope not* þe *resureccyoun fore to come*; wee ben wrecchydest of alle men (*20*) ¶ *Nunc autem christus resurexit a mortuis primicie dormiencium*; (*21*) *quoniam quidem per hominem mors et per hominem resureccio mortuorum* (20) ¶ But now forsoþe crist has rysen fro deth þe fyrste of þe deade or þe slepande; (21) for why certys þurgh þe man cam þe deth; *and* þurgh þe man þe resureccyou*n* of þe deade (*22*) ¶ *Et sicut in adam omnes moriuntur*; *ita et in christo omnes uiuificabuntur* (*23*) *unusquisque autem in suo ordine primicie christus . deinde hij qui sunt christi qui in aduentum eius crediderunt* (22) ¶ *and* as *in* adam alle we ben deade; so we schal be quykned alle *in* crist; (23) ylke man *in* his ordre first forsoþe crist . aftyrward alle þey þat ben of crist þe whylke *in* to þe comyng of hym han belefyd (*24*) ¶ *Deinde finis . cum tradiderit regnum deo patri . cum euacuerit omnem principatum et potestatem et uirtutem* (24) ¶ þen aftyr þe ende schal be . when he has betake þe kyngdam to god . *and* to þe fadyr . *and* schal hafe voydyd

[1] In the right margin is drawn a staff surmounted by a cross, with a pennon on which is drawn a cross.

[2] *qui* written in the margin, caret after *et*.

ylke principate *and* potestat *and* vertue (*25*) ¶ *Oportet* * *autem illum regnare . donec ponat omnes inimicos suos sub pedibus eius* (25) ¶ It behouys hym to regne forsope whyl he putte alle his enemys vndyr his feet (*26*) ¶ *Nouissima autem inimica destruetur mors* (26) ¶ Forsope þe laste enemy schal be destryed þat *is* deth (*27*) ¶ *Omnia enim subiecit sub pedibus eius* (27) ¶ Forwhy alle thynges he has vndyrcast vndyr hys feet ¶ *Cum autem dicat omnia subiecta sunt ei sine dubio preter eum qui subiecit ei omnia* ¶ Forsope whan he seys alle thynges ben vndyrcast to hym with oute doute out takyn hym þe whylke vndyrcaste alle thynges to hym (*28*) ¶ *Cum autem subiecta ei fuerint omnia tunc et*[1] *ipse filius subiectus erit illi . qui sibi subiecit omnia; ut sit deus omnia in omnibus* (28) ¶ Forsope whan alle thynges schal ben vndyrcast to hym; *and* þat sone schal be vndyrcast to hym . þe whilke vndyrcaste to hym alle thynges; þat he bee god alle thynges in alle thynges (*29*) ¶ *Alioquin quid facient qui baptizantur pro mortuis* (29) ¶ Or ellys[2] what schal þey don þat ar baptysed for deade *men* ¶ *Si omnino et mortui non resurgunt ut quid et baptizantur pro illis* ¶ If in ony maner þe deade *men* ryse not wherto *and* þei be baptisyd for þem (*30*) ¶ *Vt quid et nos periclitamur omni hora* (30) ¶ Wherto *and* wee ar in peryle eche hour (*31*) ¶ *Cotidie morior per uestram gloriam fratres quam habeo in christo iesu domino nostro* (31) ¶ ylke day I dye by 3oure glorye brepere þe whylke I hafe in iesu crist oure lord (*32*) ¶ *Si* secundum *hominem ad bestias pugnaui ephesi; quid michi prodest si mortui . non resurgunt* (32) ¶ If þe deade ryse not what profytes to me þat I hafe foughten *or desputyd* to þe beestys of Ephesy; þat *is a geyn þe beestely lifande* aftyr þe man þat *is resonablely . for it is of þe man to belefyn* and *not to dye as a beeste*; and *if þe deade ryse not; þis is onely to do* ¶ *Manducemus et bibamus*[3] *cras enim moriemur* ¶ Ete we *and* drynke we for to morne we schal dye (*33*) ¶ *Nolite seduci* (33) ¶ Bee 3ee not dysseyuyd ¶ *Corrumpunt enim*[3] *bonos mores colloquia mala*

[1] *et* written above the line, with caret after *tunc*.
[2] MS. *Orellys*.
[3] *A* scribbled in the left margin.
* fol. 175, a, col. 1.

¶ Forwhy euyl spechys corrumpyn goode manerys (*34*) ¶ *et vigilate iusti et nolite peccare* (34) ¶ ȝee riȝtwise wake ȝee; *and* wille ȝee not synne ¶ *Ignorantiam enim dei quidam habent* ¶ Forwhy þe ygnoraunce of god somme hafe þe *whylke seyden* þe *deade to be raysed it was not to beleefe* ¶ *Ad reuerentiam uobis loquor* ¶ But to ȝoure schame I speke . *or to ȝoure profyte* (*35*) ¶ *Sed dicit aliquis*; *quomodo resurgent mortui* (35) ¶ But sum man schal seye; how schal þei rise þat ben deade ¶ *Quali autem corpore venient* ¶ In what body schal þey come (*36*) ¶ *Insipiens tu quod seminas non uiuificatur*; *nisi prius moriatur* (*37*) * *et quod seminas non corpus quod futurum est seminas* sed *nudum granum*; *ut puta*[1] *tritici aut alicuius ceterorum* (36) ¶ þou vnwys þe *whiche takys no tent* þat þat þou sowist is not quyknyd . but if it be first dead; (*37*) *and* þat body þat þou sowyst þou sowyst not suych as it is to come; but a nakyd korn as whete or of oþere seedys (*38*) ¶ *Deus autem dat illi corpus prout uult et unicuique seminum proprium corpus* (38) ¶ God forsoþe gyfes to þat body as he wile; *and* to eche seed þe propre body þerof (*39*) ¶ *Non omnis caro eadem caro* . sed *alia hominum alia pecorum*: *alia volucrum alia autem piscium* (39) ¶ Not yche flesch þe same flesch; but one of man . an oþer of beestys . an oþer of bryddes . an oþer forsoþe of fyschis (*40*) ¶ *Et sunt corpora celestia et corpora terestria* (40) ¶ *And* þer ben heuenly bodyes . *and* erþely bodyes ¶ *Sed alia quidem celestium gloria*; *alia autem terestrium* ¶ But certys þer is an oþer ioye of heuenly[2] bodyes; *and* an oþer of erþely (*41*) ¶ *Alia autem claritas solis* . *alia claritas lune* . *et alia claritas stellarum* (41) ¶ þer is one clarte of þe sunne *and* one clartee of þe mone; *and* an oþer clarte of þe sternys ¶ *Stella autem ab stella differt in claritate*; (*42*) *sic et resurreccio mortuorum* ¶ For þe sterre differrys fro an oþer sterne in claryte; (42) so schal be þe resureccyoun of þe deade ¶ *Seminatur in corrupcionem*; *surget in incorrupcionem*; (*43*) *seminatur in ignobilitate* . *surget in gloria*; *seminatur in infirmitate*; *surget in uirtute*; (*44*) *seminatur corpus animale* . *surget spiritale*; *si est corpus animale* . est *et spiritale* (*45*) *sicut scriptum est*;

[1] MS. *utputa*. [2] In the right margin is written *A*.

* fol. 175, a, col. 2.

factus est primus homo Adam in animam viuentem; *nouissimus adam in spiritum viuificantem*; (*46*) sed *non prius quod spiritale est*; sed *quod animale est*; *deinde quod spiritale est* (*47*) *primus homo de terra terrenus*; *secundus homo de celo celestis*; (*48*) *qualis terrenus . tales terreni*; *et qualis celestis*; *tales et celestes*; (*49*) *Igitur sicut portauimus ymaginem terreni*; *portemus et ymaginem celestis*: (*50*) *hoc autem dico fratres quoniam caro et sanguis regnum dei possidere non possunt neque corrupcio incorruptelam possidebit*; (*51*) *ecce misterium vobis dico*; *omnes quidem resurgemus sed non omnes immutabimur* ¶ It is sowen [1] *in* corrupcyoun *and* it schal ryse vncorruptible; (43) It is sowen *in* vnnoblenesse . *and* it schal ryse *in* glorye; It is sowyn in syknesse; *and* it schal ryse *in vertue*; (44) It is sowyn *in* a beestely body; *and* it schal ryse a gostly body; If *per* is a beestely body; *per* is *and* gostly body; (45) as it is wryten: þe firste man is maad *in* to a soule lyfande *myghty to lyfe by sustenaunce of metys*; [2] But þe laste Adam is maad *in* to a spyrite quykynd; (46) but not þe [3] firste *was in hym* * *þat* is gostly; but *þat þat* is beestely; *þanne* aftur *þat* is gostly (47) ¶ þe firste man is of þe erþe erþely; þe secounde man is of heuen heuenely; (48) suych as þe erþely *fadyr wasse* suych *and* þe erþely; *and* suych as [4] is þe heuenly *fadyr*; suyche ben þe heuenely; (49) *þerfore* ryght as we hafe born þe ymage of þe erþely *fadyr*; so *and* bere we þe ymage of þe heuenly; (50) þis forsoþe I seye to 3ou breþere; *þat* þe flesch *and* blood; *þat is þe dedys of þe flesch* . and *of þe blood* schal not haue þe kyngdam of heuene; nor corrupcyoun schal not hafe þe incorrupt *kyngdam* (51) Loo to 3ou I seye a mysterye; *þat is sumwhat þat is to manye* priuee; Alle certys we schal ryse; *þat is boþe goode* and *euylle generaly*; but alle schal we not be chaungyd; *in to þe glorye of immortalytee* (*52*) ¶ *In momento in ictu oculi in nouissima tuba* (52) ¶ In a moment *and* in a smytyng of an eye; *þat is þe resureccyoun schal bee and in*

[1] In the right margin is written *Sowyng*, surrounded by a line.
[2] In the right margin is written *Augustinus*, surrounded by a line.
[3] Above *þe* is written *t*.
[4] *as* written in the left margin, with caret after *suych*.
* fol. 175, b, col. 1.

þe laste trumpe; þat *is in þe laste sygne* þat *schal be gifen by þe whyche þise þinges ar fulfild* ¶ *Canet enim tuba*; *et mortui resurgent incorrupti et nos immutabimur* ¶ For þe trumpe schal synge *and* þe deade schal ryse vncorrupt; *and* we schal be vnchaungyd [1] (*53*) ¶ *Oportet enim corruptibile hoc induere incorrupcionem*; *et mortale hoc induere immortalitatem* (53) ¶ For it byhouys þis corruptible *body* to cloþen incorrupcyoun; *and* þis deadly *body* to cloþe immortalitee (*54*) ¶ *Cum autem mortale hoc induerit immortalitatem . tunc fiet sermo qui scriptus est* (54) ¶ When forsoþe þis deadly body schal cloþe immortalitee; þanne schal þe woord be fulfyld þat is wryten ¶ *Absorta est mors in victoria* ¶ þe deth *of body* is swolowyn or destryed *in* þe victorye *of cristis resurrecyoun* (*55*) ¶ *Vbi est mors victoria tua*; *vbi est mors stimulus* tuus; (*56*) *stimulus autem mortis peccatum est*; *uirtus vero peccati . lex* (55) ¶ Ha deþ wher is þi victorye ¶ Ha deþ wher is þi prycke (56) ¶ þe [2] prycke forsoþe of deþ is synne; þe vertue forsoþe of synne . *þat is þe ekyng of synne* is þe lawe (*57*) ¶ *Deo autem gracias qui nobis dedit victoriam per dominum nostrum iesum christum* (57) ¶ To oure lord forsoþe be thankyngys þat has gyfen to vs victorye by iesu crist oure lord (*58*) ¶ *Itaque fratres mei dilecti*; *stabiles estote et immobiles . abundantes in opere domini semper scientes quod labor vester non est inanis in domino* (58) ¶ þerfore my leuest breþere . be ȝee stable *and* vnmeuable; ȝee aboundynge euere *in* þe werk of oure lord; ȝee wytynge þat ȝoure trauayle is not veyne in oure [3] lorde

* *DE* [4] *collectis autem que fiunt in sanctos sicut ordinaui in ecclesijs Galacie*; *ita et uos facite* (*2*) *per unam sabbati* (1) ¶ Of þe gederynges [5] þe whyche ben don *in* seyntys; *or for þe vse of seyntys*; as I hafe ordeyned *in* þe kyrkes of galathe; so do ȝee (2) by one day of þe sabat ¶ *Vnusquisque uestrum apud se ponat recondens quod ei placuerit . ut non cum venero*

[1] *vn-* written in left margin, to be prefixed to *chaungyd*.
[2] *a* scribbled in the left margin. [3] Paragraph-mark before *oure*, with an ornamental line under the words *oure lorde*.
[4] Initial *D* extends down three lines, and across the top margin; its ornamentation extends down three lines more.
[5] In the left margin is written *Gederyng*.
* fol. 175, b, col. 2.

tunc collecte fiant ¶ Eche one of ȝou . putte he vp þat hym lykys weel to gife hydyng it *with* hymselfe; so þat whenne I come . þenne none be gaderyd (*3*) ¶ *Cum autem presens fuero quos probaueritis per epistulas . hos mittam perferre graciam uestram in ierusalem* (3) ¶ When forsoþe I am present *with* ȝou . I schal sende þem þe whiche ȝee hafe profyd worþi by ȝoure pistalys for to bere forþ ȝoure grace *or gyfte in* to Ierusalem (*4*) ¶ *Quod si dignum fuerit ut ego eam mecum ibunt*; (*5*) *Veniam autem ad uos cum Macedoniam pertransiero* (4) ¶ For if ȝee holdyn it worþi þat I go; þei schal go *with* me; (5) I schal come forsoþe to ȝou when I hafe passed Macedoyne ¶ *Nam macedoniam pertransibo*; (*6*) *apud uos autem forsitan manebo vel etiam hiemabo ut uos me deducatis quocumque iero* ¶ For I schal passe by macedoyne; (6) *and* at ȝou forsoþe I schal dwelle; or dwelle by hap *in* wynter *with* ȝou; so þat ȝee lede me fro þenne whyder so euere I go (*7*) ¶ *Nolo enim uos modo in transitu videre; spero enim me aliquantum temporis manere apud vos* (7) ¶ Forwhy I wyl not see ȝou passandly; forwhy I trowe me a lytyl tyme to dwelle *with* ȝou[1] ¶ *Si dominus permiserit* ¶ If god hafe suffryd (*8*) ¶ *Permanebo autem Ephesy usque ad pentecosten* (8) I schal forsoþe dwellen at Ephesy tylle Pentecost (*9*) ¶ *Hostium enim michi apertum est magnum et euidens et aduersarij multi* (9) ¶ For *per* is a gret dore opyn to me . *and* an euydent; þat *is* þer *ben many mennys hertys redy to heryn*; *and* þer ben manye aduersaryes . *þe whyche castyn to lette* (*10*) ¶ *Si autem venit tymotheus . Videte ut sine timore sit apud uos* (10 ¶ If tymothe forsoþe come to ȝow; see ȝee . þat he be *with*out ferdnesse at ȝou ¶ *Opus enim domini operatur sicut et ego*; (*11*) *ne quis ergo illum spernat* ¶ Forwhy þe werk of god he wirkys as I do; (11) þerfore no man despyse hym ¶ *Deducite autem illum in pace ut veniat ad me*; *expecto enim illum cum fratribus* ¶ Lede ȝee hym fro þen *in* pees; so þat he come to me; for I abyde him *with* þe brefere þat *ben with hym* (*12*) ¶ *De Apollo autem fratre natum uobis facio quoniam multum rogaui eum ut ueniret ad uos cum fratribus . et vtique non fuit voluntas eius * ut nunc veniret*

[1] Part of v. 7 in Latin and English almost obliterated.

* fol. 176, a, col. 1.

(12) ¶ Of apollo forsope I make it knowyn to 3ou . þat myche I prayede hym þat he schulde come . to 3ou with brepere; *and* forsope it was not his wille þat he schulde comyn now ¶ *Veniet autem cum ei uacuum fuerit* ¶ He schal come forsope when it is voyde . *or couinable* (*13*) ¶ *Vigilate*; *state in fide*` . *uiriliter agite et confortamini in domino* . (*14*) *et omnia uestra in caritate fiant* (13) ¶ Wake 3ee; stande 3ee in þe feyth; do 3ee` manly; *and* be 3ee confortyd in oure lord; (14) *and* alle 3oures be þey don in charytee (*15*) ¶ *Obsecro autem uos fratres* . *nostis domum stephane et fortunati* . *quoniam sunt primicie achaie* . *et in ministerium sanctorum ordinauerunt seipsos* (*16*) *ut et uos subditi sitis eiusmodi*; *et omni cooperanti et laboranti* (15) ¶ I beseche forsope brepere 3ee þat knowe þe hous of stephane *and* of fortunate . *and* of achaia . (16) þat 3ee be subiect to þem *and* of suyche maner to alle wyrkynge and trauaylynge (*17*) ¶ *Gaudeo autem in presencia stephane et fortunati et Achaci* . *quoniam id quod vobis deerat ipsi suppleuerunt* . (*18*) *refecerunt enim et meum spiritum et uestrum* (17) ¶ I ioye forsope in þe presence of stephan . *and* Fortunate *and* achaye; forwhy þat 3ee wantyd þey fulfilden (18) *and* þey refetydyn my spyryte *and* 3ourys ¶ *Cognoscite ergo qui eiusmodi sunt* ¶ perfore knowe 3ee alle þem þat ben of suych maner (*19*) ¶ *Salutant vos ecclesie Asie*; *salutant uos in domino multum Aquilia et Prisca cum domestica sua ecclesia apud quos et hospitor*; (*20*) *salutant uos fratres omnes salutate uos inuicem in osculo sancto*; (*21*) *salutacio mea manu pauli* (19) ¶ Alle þe kyrkys of Asye greetyn 3ou in oure lord; þer greeten 3ou` Aquyla *and* Prisca with þeyre comun kyrke with whom I am hostagid[1]; (20) Alle brepere greeten 3ow; greete 3ee 3ou togydere wyth holy kosse; (21) my salutacyoun *is writen with þe hand* of Powyl (22) ¶ *Si quis non amat dominum nostrum iesum christum sit anathema maranatha*; (*23*) *Gracia domini nostri iesu christi uobiscum*; (*24*) *Caritas mea cum omnibus uobis in christo Iesu Amen* (22) ¶ Whoso loues not oure lord Iesu crist; be he cursyd tyl oure lord come . *or in comyng of oure lord* (23) ¶ þe grace of oure lord Iesu crist be with 3ou; (24) my charyte . be it with alle 3ou in Iesu crist AMEN.

[1] Part of v. 19 in English almost obliterated.

II. AD CORINTHIOS.

*P*Aulus[1] *A*postolus *christi Iesu* per *uoluntate*m *dei*; *et tymotheus frate*r *ecclesie dei . que est Corinthi cum sanctis* omn̄*ibus qui sunt in vniuersa Achaya*; (2) *Gracia uobis et pax a deo patre nostro et domino Iesu christo* (1) ¶ Powyl þe apostyl of Iesu crist by þe wyl of god; *and* Tymothe þe broþer of þe kyrke of god . þat is at Corynthy *with* alle þe seyntys þe whiche ben *in* Achaye; (2) Grace to ȝou *and* pees of god oure fadyr and oure lord Iesu criste (*3*) ¶ *Benedictus deus et pate*r * *domini nostri Iesu christi*; *pater misericordiarum et deus tocius consolacionis* (*4*) *qui consolatur nos in* omni *tribulacione nostra . ut possimus et ipsi consolari eos qui in* omni *pressura sunt per exhortacionem qua exhortamur et ipsi a deo* (3) ¶ Blessyd god *and* fadyr of oure lord Iesu criste; *and* god of alle *con*forth (4) þat *con*fortys vs *in* alle oure trybulacyou*n*; so þat we may *con*forte þem þe whyche ben *in* any pressure . by þe exhortacyou*n with* þe whyche we ben styryd of god (*5*) ¶ *Quoniam sicut abundant passiones christi in nobis*; *ita et per christum abundat consolacio nostra* (5) ¶ Forwhy ryght as þe passyou*n*s of crist aboundyn *in* vs; so oure *con*forþ aboundiþ by Iesu crist (*6*) ¶ *Siue autem tribulamur pro uestra exhortacione et salute . siue* con*solamur pro uestra* con*solacione . siue exhortamur pro uestra exhortacione et salute que operatur tolleranciam earundem* passionum; quas *et* nos *patimur*; (*7*) *ut spes nostra firma sit pro uobis scientes quoniam sicut socij passionum estis ita eritis et* con*solacionis* (6) ¶ Whe*per* forsope we[2] suffre trybulacyou*n* . it is for ȝoure exhortacyou*n and* hele; or whe*per* we ar *con*fortyd . it is for ȝoure *con*forþ *and* hele; or whe*per* we ben exhortyd; it is for ȝoure exhortacyou*n and* hele; þe whyche wyrkys *in* vs sufryng of þe same passyou*n*s þe whyche we

[1] Initial *P-* extends down into the lower margin.
[2] *-e* of *we* above the line, with caret.
* fol. 176, a, col. 2.

suffryn; (7) þat oure hope be stable for ȝou; ȝeȝ witynge þat as ȝee ben felaws of þe passyouns; so schal ȝee ben *and* of þe consolacyoun (*8*) ¶ *Non enim uolumus uos ignorare fratres de tribulacione nostra que facta est in Asia . quoniam supra modum grauati sumus supra uirtutem ita ut tederet nos etiam uiuere* (8) ¶ þerfore we wil not ȝou to vnknowe breþere of oure tribulacyoun þat is don to vs in Asia; þat we ar greuyd ouer mesure . *and* ouer vertue . so þat It schulde yrken vs to lyfe (*9*) ¶ *Sed ipsi in nobis ipsis responsum habuimus mortis; ut non sumus fidentes in nobis; sed in deo qui suscitat mortuos;* (*10*) *qui de tantis periculis eripuit nos et eripit*[1] *in quem speramus quoniam et adhuc eripiet* (*11*) *adiuuantibus et uobis in oracione pro nobis ut ex multarum personis facierum eius que in nobis est donacionis per multos gracie agantur in nobis* (9) ¶ But *and* We hadden þe answere of deþ in oure self þat we ben not trestyng in vs; but in god . þe whyche reyses þe deade . (10) *and* has delyuerd vs of so manye peryles *and* delyueres . in whom we hopen þat ȝit he schal delyuere . (11) to ȝou helpande in prayers for vs; so þat of þe personys of manye facys þat *is of dyuerse vertues* and *dyuerse agys* gracys be ȝooldyn to god for vs þurgh many trewe men of þat gifte þe whiche is in vs (*12*) ¶ *Nam gloria nostra hec est testimonium* consciencie *nostre; quod in simplicitate et sin* ceritate dei . et non in sapiencia carnali* sed *in gracia dei conuersati sumus in hoc mundo;* (12) *abundancius* autem *ad uos* ¶ Forwhy oure ioye is þat; þe witnesse of oure *conscyence* þat[2] we ar *con*uersaunt in þis world in symplenesse *and* poerenesse of god . *and* not of fleschly wysdam . but in þe grace of god more aboundauntly forsoþe . We ar *con*uersaunt at ȝou (*13*) ¶ *Non enim alia scribimus vobis quam que legistis et cognoscitis* (13) ¶ For we hafe not wryten to ȝou oþere thynges þan ȝee hafe red *and* hafe knowyn ¶ *Spero autem quod vsque in finem cognoscetis* (*14*) *sicut et cognouistis nos ex parte . quia gloria uestra sumus sicut et uos nostra in die domini nostri iesu christi* ¶ I hope forsoþe þat to þe ende ȝee schal knowe . (14) as ȝee knowyn vs of

[1] *et eripit* written in right margin, surrounded by a line, showing that they are to be inserted after *nos.*

[2] In the left margin is written: *Conscyence*, with a line drawn round it.

* fol. 176, b, col. 1.

partye; for 3oure ioye we ben as 3ee ben oures *in* þe day of oure lord iesu cryste (*15*) ¶ *Et in hac confidencia uolui prius venire ad uos . ut* secundam *graciam haberetis* (*16*) . *et* per *uos transire in macedoniam et iterum a macedonia venire ad uos et a uobis deduci in Iudeam* (15) ¶ *and in* þis tryst I wolde first come to 3ou . so þat 3ee schulden hafen aftyr *grace* . (16) *and* by 3ou I wolde passe in to macedoyne . *and* eft fro macedoyne come to 3ou *and* of 3ou be lad *in* to Iudee (*17*) ¶ *Cum* ergo *hoc voluissem numquid leuitate vsus sum* (17) ¶ þerfore when I wolde þis thyng wheþer I vse lyghthede ¶ *Aut que cogito* secundum [1] *carnem cogito ut sit apud me est et non* ¶ Or þat þat I thenke wheþer I thenke it aftyr þe flesch þat it be at me 3e *and* nay (*18*) ¶ *Fidelis autem deus quia sermo noster qui fuit apud uos non est in illo est et non sed est in illo est* (18) ¶ Trewe forsope is god for oure worde [2] þe whylke was at 3ou . is not *in* hym . it is . *and* it is not (*19*) ¶ *Dei enim filius iesus christus qui in uobis per nos predicatus est per me et Siluanum et tymotheum non fuit in illo est et non*; *sed . est in illo fuit* (19) ¶ forsope [3] iesu crist goddys sone [4] þe whiche is *in* 3ou prechyd by vs . by me *and* Syluan *and* tymothe it was not *in* hym . it is . *and* it is not . þat *is lefyng was not in hym*; but it is . þat *is affermyng of sopnes onely was in hym* . (*20*) ¶ *Quot quot enim promissiones dei sunt in illo est* [5] (20) ¶ Forwhy þe behestys of god how manye þey ben . þey ben *in* hym *it is or* 3ee þat *is veryte* and *complecyoun ben by hym gyfen* ¶ *Ideo et per ipsum amen dicimus deo ad gloriam nostram* ¶ *and* þerfore by hym we seyn amen to god þat *is a woord of sopnesse* and * þat is to oure ioye . (*21*) *Qui autem confirmat nos uobiscum in christo*; *et qui vnxit nos deus*; *et qui signauit nos deus*; (*22*) *et dedit pignus spiritus in cordibus nostris* (21) ¶ God forsope it is þe whiche has *confermyd* vs *with* 3ou *in* crist; *and* þe whyche has ennoyntid vs . *and* þe whiche has markyd vs: (22) *and* has gifen þe wed of þe holy gost *in* oure hertis (*23*) ¶ *Ego*

[1] Space across which a line is drawn before *secundum*.
[2] In the text *lord*, cancelled, is written after *oure*; in the left margin is *worde*, with caret.
[3] *a* scribbled in left margin. [4] MS. *goddyssone*. [5] MS. *et*.
* fol. 176, b, col. 2.

autem *testem* in*uoco* domi*ni* in *animam meam*; quod parcens *uobis* non *veni* ultra *Corinthum* (*24*) non quia dominamur *fidei uestre*; Sed *adiutores Sumus gaudii uestri*; nam *fide statis* (23) ¶ I forsoþe calle god in to witnesse ageyns my soule þat I sparande to 3ou ne cam to Corynthy ouer þe fyrste siþ; (24) not for we lordschypydyn of 3oure feyth *þurgh coaccyoun*; but wilfully we ben helperys of 3oure ioye; forwhy þurgh feiþ 3ee standyn [1]

Statui [2] autem *hoc ipsum apud me ne iterum in tristicia venirem ad uos* (1) ¶ I stable forsoþe þat same at me . þat I schulde not eft come to 3ow in sorwefulnesse (*2*) ¶ *Si enim contristo uos quis est qui me letificet nisi qui contristatur ex me* (2) ¶ þerfore if I maake 3ou sory who is he þat gladys me but he þat is sory of me; (*3*) ¶ *Et hoc ipsum scripsi uobis ut non cum venero tristiciam super tristiciam habeam*; *de quibus oportuerat me gaudere*; *confidens in uobis quia meum gaudium omnium uestrum est* (3) ¶ *and* þat same I wrot to 3ou . þat when I schulde hafen come . þat I hafe not sorwe vp on sorewe; of þe whiche it behouyde me to hafe ioye; I am tristande in alle 3ou þat my ioye is alle 3ourys (*4*) ¶ *Nam ex multa tribulacione et angustia cordis scripsi uobis per multas lacrimas . non ut contristemini . sed ut sciatis quam caritatem habeam* [3] *abundancius in uobis* (4) ¶ Forwhy of myche trybulacyoun *and* anguysch of herte I hafe wryte to 3ou by manye terys þat 3ee be not sorweful; but þat 3ee witen whiche charyte I hafe schewyd in 3ou more abundauntly þan in opere (*5*) ¶ *Si quis autem contristauit non me contristauit . sed ex parte ut non onerem omnes uos* (5) ¶ Whoso forsoþe has maad me sory not onely me has he maad sory; but 3ou of sum dele . þat I chargyd not 3ou alle (*6*) ¶ *Sufficit illi qui eiusmodi est obiurgacio hec que fit a pluribus* (7) *ita ut econtrario magis donetis et consolemini*; *ne forte abundanciore tristicia absorbeatur qui eiusmodi est* (6) ¶ þat chydyng þat is don of manye of 3ou suffisys to hym þat is of suyche manere; (7) so

[1] Paragraph-mark before *standyn*.

[2] Initial *S*- extends down three lines, its ornamentation down twelve more. In the right margin is written c^m 2, *cap*^m 2, surrounded by a fine line.

[3] *habeam* written in the right margin, with caret after *caritatem*.

þat ȝee ageyns þat raþer forgyfe *and* counforte hym . lest by hap he þat is of suyche maner be swolowyd of þe deuyl þurgh a more abundaunt sorewe (*8*) ¶ * *Propter quod obsecro uos ut confirmetis in illo caritatem* (8) ¶ For þe whyche I beseche ȝow þat ȝee conferme charyte in hym (*9*) ¶ *Ideo enim et scripsi ut cognoscam experimentum uestrum . an in omnibus obedientes sitis* (9) ¶ þerfore forsoþe þise thyngys I wrote; þat I schulde knowen ȝoure experyment *or prefe* whether ȝee be obedyent in alle thynge (*10*) ¶ *Cum autem aliquid donastis et ego* (10) ¶ To Whom forsoþe ȝee anythyng forgyfen *and* I ¶ *Nam et ego quod donaui si quid donaui propter uos in persona christi* (*11*) *ut non circumueniamur a sathana non enim ignoramus cogitaciones eius* ¶ Forwhy *and* I if anythyng forgaf for ȝou I forgaf in þe persone of crist (11) þat we be not disseyued of satan; forwhy we knowe not his thoughtys (*12*) ¶ *Cum venissem autem troadem propter ewangelium christi et ostium michi apertum esset in domino*; (*13*) *non habui requiem spiritui meo . eo* quod *non inuenerim titum fratrem meum*; sed *ualefaciens eis profectus sum in macedoniam* (12) ¶ When forsoþe I schulde hafe comen to Troiadem for þe ewangelye of crist; *and* a gret dore were open to me . þat *is mennys hertys were redy to resceyfe þe ewangelye* in oure lord; (13) I had no reste to my spyryte for þat I fond not Tyte my broþer; but I farynge hem weel passe forth in to Macedoyne (*14*) ¶ *Deo autem gracias qui semper triumphat nos in christo iesu et odorem sue noticie manifestat per nos in omni loco* (*15*) *quia* [1] *christi bonus odor sumus deo . in hijs qui salui fiunt*; et *in hijs qui pereunt* (14) ¶ To god forsoþe be thankynges þe whyche makys vs to hafe þe victorye in iesu crist; *and* makys opyn þe smel of hys knowyng by vs in eche stede; (15) for cristys goode smel we ben to þem þat ben safe; *and* to þem þat perschyn (*16*) ¶ *Et aliis quidem odor mortis in mortem*; *alijs autem odor uite in uitam* (16) ¶ To som forsoþe we ben smel of deþ in to deþ *euerlastyng* to opere forsoþe þe smel of lyf . in to lyf ¶ *Ad hec quis tam ydoneus* ¶ *and* to þise thynges whyche *of þe false apostolys* is so able

[1] *a* scribbled in left margin.
* fol. 177, a, col. 1.

as we apostolys As who sey none (17) *Non enim sumus sicut plurimi adulterantes uerbum dei*; *sed ex sinceritate sicut ex deo coram deo in christo loquimur* (17) ¶ Forwhy we ben not as manye of *þem*; auowtryande *þe* woord of god; But we spekyn *þe* woord of god *in* purenesse . *not for wynnyng . nor with mengyng of fables* but as *we hafe lerned* of god; and *þat we don* by fore god *þat we plese to hym in crist*

Incipimus[1] *iterum nosmetipsos commendare* (1) ¶ We bygynnyn eft to *com*mende *3*oure selfe ¶ *Numquid aut egemus sicut quidam* * *commendacijs epistulis . ad uos aut ex uobis* ¶ Or whe*þer* we nedyn preysyd pystolys *sent fro o*pere *to 3ou* . or of *3*ou *to o*pere *as summe false apostolys commendyn* (2) ¶ *Epistula nostra uos estis scripta in cordibus uestris . que scitur et legitur ab omnibus hominibus* (3) *manifestati*; *quoniam epistula estis christi . ministrata a nobis . et scripta non atramento* sed *spiritu dei uiui . non in tabulis lapideis* . sed *in tabulis cordis carnalibus* (2) ¶ Oure pistyl wryten *in* oure hertys *3*ee ben *þe* whyche is knowyn *and* red of alle *men* . (3) *3*ee made opyn *in alle þat 3*ee ben *þe* pystyl of *crist* mynystrid of vs . *and* wryten not with att*rament* . but *with þe* spyryte of quyk god not *in* stonene tables . but *in* fleschly tables of *þe* herte (4) ¶ *Fiduciam autem talem habemus per christum ad deum* . (5) *non quod sufficientes sumus aliquid cogitare a nobis quasi ex nobis*; sed *sufficiencia nostra ex deo est* . (6) *qui et idoneos nos fecit ministros noui testamenti* . *non littera sed spiritu* (4) ¶ *þ*erfore we hafe suych a trest *þ*urgh *crist* to god; (5) not *þat* we ben sufficyent to *þ*enke any thyng of vs . as of vs; but oure suffycience is of god (6) *þe* whyche has made vs hable mynystres of *þe* newe testament not *þ*urgh lettre but *þ*urgh spyryte ¶ *Littera enim occidit*; *spiritus autem uiuificat* ¶ Forwhy *þe* lettre sle*þ* . *withoute þe spyrit*; *þe* spyryt forso*þe* quyknys (7) ¶ *Quod si ministracio mortis*

[1] Initial *I-* extends down three lines and into the lower margin, its ornamentation extends in the lower margin along the width of the column and half of the next. In the left margin *cap*^{m} 3^{m} *c*^{m} 3, surrounded by a red line.

* fol. 177, a, col. 2.

literis deformata in lapidibus fuit in gloria . ita ut non possent intendere filij israhel in faciem moysy propter gloriam ultus eius que euacuatur; (*8*) *quomodo non magis ministracio spiritus erit in gloria* (7) ¶ For if þe mynystracyoun of deþ fully wryten þurgh lettrys in stonene tablys was in ioye *of Moyses* so þat childre of israel myghte not loke in to þe face of hym for þe glorye or þe bryghtnesse of his chere þe whyche glorye is voydyd; (8) How not *myche* more þe mynystracyoun of þe spyryt schal be in glorye (*9*) ¶ *Nam si ministracio dampnacionis gloria est multo magis abundat ministerium iusticie in gloria* (9) ¶ Forwhy if þe mynystracyoun of dampnacyoun is in glorye myche more þe mynysterye of ryghtwysnesse aboundis in glorye (*10*) ¶ *Nam nec glorificatum est quod claruit in hac parte propter excellentem gloriam* (10) ¶ Forwhy þat þat was cler *of Moyses* . in þat part *of hys face* is not glorifyed for þe excellent glorye *of þe newe testament* (*11*) ¶ *Si enim quod euacuatur per gloriam est . multo magis quod manet in gloria est* (11) ¶ For if þat þat is voyded is þurgh glorye . myche more þat þat dwellys is in glorye (*12*) ¶ *Habentes igitur talem spem multa fi*ducia vtimur*; (*13*) *et non sicut moyses ponebat velamen super faciem suam ut non intenderent filij israhel in faciem eius quod euacuatur*; (*14*) sed *obtusi sunt sensus eorum* (12) ¶ þerfor we hafande suych an hope . we vsen a greet trest . þat *is we excersysen vs þu[r]gh vse in goode werkys þurgh þat trest*[1] (13) ¶ *and* not as Moyses sette his veyl vp on hys face þat þe childre of isr*ahel* schulde not loke in to his face þe whyche veyl now þurgh grace is voydyd; (14) but þeyre wittes ben dulle; þat *is þeyre resoun is dulle* and *may not perse* as longe as þey leue not ¶ *Vsque in hodiernum enim diem idipsum velamen in lectione ueteris testamenti manet non reuelatum quoniam in christo euacuatur* ¶ Forwhy vn to þis day dwellys þe same veyl in þe lessoun of þe oolde testament *For þey vndyrstande not operwyse now þan þei dyde byfore þe aduent of crist* not schewid þat þat *veyle* is voydyd in crist (*15*) ¶ *Sed usque in hodiernum*

[1] In the left margin is written *Ambrosius*, surrounded by a fine wavy line.

* fol. 177, b, col. 1.

diem cum legitur Moyses velamen est positum super cor eorum (15) ¶ But vn to þis day . þof Moyses be rad ; *þat is þe olde testament rad* þe veyl is set vp on þeire herte (*16*) ¶ *Cum autem* conuersus *fuerit ad dominum auferetur velamen* (16) ¶ *þat is derknesse* and *blyndnesse is vp on þeire herte* when` forsoþe any is turned to god . þe veyl schal be don a wey (*17*) ¶ *Dominus autem spiritus est ubi*[1] *autem spiritus domini . ibi libertas* (17) ¶ For þe lord is a spyryt . *and* where so forsoþe is þe spyryt of oure lord *þurgh grace in dwellyng þer* is þe fredam *of vndyrstandyng* and *of doyng* (*18*) ¶ *Nos uero omnes reuelata facie gloriam domini speculantes . in eandem*[2] *ymaginem transformamur . a claritate in claritatem tamquam a domini spiritu* (18) ¶ We alle forsoþe vnueylyd þe face byholdande þe glorye of god . ar transformyd in to þe same ymage . fro glorye in to glorye fro cleernesse in to cleernesse as of þe spyryte of god

Ideo[3] *habentes hanc ministracionem iuxta quod misericordiam consecuti sumus non deficimus* (*2*) *sed abdicamus occulta dedecoris non ambulantes in astucia . neque adulterantes uerbum dei ; sed in manifestacione ueritatis commendantes nosmetipsos ad omnem conscienciam hominum coram deo* (1) ¶ *and* þerfore we hafande þis mynystracyoun by þat þat we ar folewyd þe mercy of god we fayle not . *for any aduersetees* . (2) but we forsake þe priuytes of schame . *þat is alle fylþe of vnclene thoughtys*[4] . not goande in falsnes * *of ypocrisye* nor auowtriande þe woord of god *þurgh mengyng of falste or prechyng for wynnyng* . but we gon in þe opyneschewyng of soþnesse *commendande* oure self to eche conscyence of man by fore god (*3*) ¶ *Quod si etiam apertum*[5] *est euangelium nostrum in hijs que pereunt est opertum* . (*4*) *in quibus deus huius seculi excecauit mentes infidelium ut non fulgeat illuminacio euangelij glorie christi, qui est ymago dei* (3) ¶ But if

[1] *a* scribbled twice in left margin.

[2] MS. *eamdem*.

[3] Initial *I* extends down three lines ; another letter *I* in the left margin extends down twenty-two lines in all, and below into the lower margin. Beside it is written c^m 4, *ca* 4, surrounded by lines with dots.

[4] A hand drawn in the lower margin points to this word.

[5] Over the initial *a-* of this word is written *o*.

* fol. 177, b, col. 2.

oure ewangelye[1] be hyd ȝe in to þem þat perschyn . (4) in þe whyche god of þis world has blent þe thoghtys of þe vntrewe; so þat þe lyght schyne not of þe ewangelye of glorye of criste þe whyche is goddys ymage (5) ¶ *Non enim nosmetipsos predicamus sed iesum christum dominum nostrum ; nos autem seruos uestros per iesum :* (6) *quoniam deus qui dixit de tenebris lucem splendescere illuxit in cordibus nostris ad illuminacionem sciencie claritatis dei in faciem christi iesu* (5) ¶ Forwhy we[2] prechen not oure selfe but oure lord iesu crist ¶ We forsope *seyn vs to be* ȝoure seruauntys þurgh iesu . þe *whyche enioynes vs* þat *þurgh Iesu criste*; (6) for þat god þe whyche byddys lyght to shyne out of derknesse he lyghtyns in oure hertys to þe lyghtyng of þe kunnyng of claryte of god in þe face of Iesu crist (7) ¶ *Habemus autem thesaurum istum in uasis fictilibus ut sublimitas sit uirtutis dei et non ex nobis* . (8) *In omnibus tribulacionem patimur*; sed *non angustiamur*; *Asporiamur* . sed *non destituimur*; (9) *persecucionem patimur* . sed *non derelinquimur*; *humiliamur* sed *non confundimur*: *deicimur* . sed *non perimus* (7) ¶ We hafe forsope þis tresor in brytil vesselys þat þe heynesse be of þe vertue of god *and* not of vs; (8) ¶ In alle thyng we suffre trybulacyoun . but we be not anguysched . we ben maad poere . but we ben not forsakyn of god; (9) We suffre persecucyoun but we ben not forleft; We ben mekyd but we ben not schent (*10*) ¶ *Semper mortificacionem iesu in corpore nostro circumferentes*; *ut et uita iesu in corporibus nostris manifestetur* (10) ¶ Euermore We berende aboute þe mortificacyoun of iesu in oure body; so þat þe lyf of iesu be schewyd opyn in oure Bodyes (*11*) ¶ *Semper enim nos qui uiuimus in mortem tradimur propter iesum*; *ut et uita Iesu manifestetur in carne nostra mortali* (11) ¶ perfore euermore we þat lyfen we be bytan in to deþ for iesu; so *þat* þe lyf of iesu be schewyd opyn in oure deadly flesch (*12*) ¶ Ergo *mors operatur in nobis*; *uita autem in uobis*: (*13*) *habentes autem eundem spiritum fidei sicut scriptum est* (12) ¶ perfore þe deþ[3] wyrkys * *in* vs: *þe lyf of iesu* . but þe lyf *þurgh þe whyche*

[1] *A* scribbled twice in the right margin.
[2] *we* written in the margin, to be inserted after *forwhy*.
[3] *a* scribbled in the lower margin.
* fol. 178, a, col. 1.

ȝee han lykyng in erþely thyngys wyrkys in ȝou *deþ euerlastyng* . (13) We hafande þe same spyryt of þe feiþ . as it is wryten ¶ *Credidi* propter *quod locutus sum* . *et nos credimus propter quod loquimur*; (*14*) *scientes quoniam qui suscitauit iesum et nos cum iesu suscitabit* . *et constituet uobiscum* ¶ I hafe leuyd *and* þerfore I hafe spokyn; *and* we han beleuyd for þe whyche we hafe spokyn; (14) witande þat he þat reysede oure lord iesu . schal reyse vs *with* iesu . *and* stablen vs *with* ȝou (*15*) ¶ *Omnia enim propter uos ut gracia abundans per multos graciarum actione abundet in gloriam dei* (*16*) propter *quod non deficimus* (15) ¶ Alle þynges þerfore *we don* for ȝou so þat *grace* aboundaunde þurgh manye *in* doande of thankynges; abounde it *in* to þe glorye of god (16) for þe whyche we fayle not *in tribulacyouns* ¶ *Sed licet his qui foris est noster homo corrumpitur* . *tamen his qui intus renouatur de die in diem* ¶ But þof he þat is *with* oute oure man be brokyn; nepelees he þat is withinne is renewyd fro day *in* to day (*17*) ¶ *Id enim quod in presenti est momentaneum et leue tribulacionis nostre supra modum in sublimitate eternum glorie pondus operatur in nobis*; (*18*) *non contemplantibus nobis que videntur*; *sed que non videntur*; *que enim videntur temporalia sunt*; *que autem non videntur eterna sunt* (17) ¶ þat þerfore of oure tribulacyoun [1] þat is now momently *and* lyght it wyrkys *in* vs euerlastyng charge of glorye ouer mesure *in* heuene . (18) not to þe lokyng þe thyngys þe whiche been seen; but þoo thynges þat been not seen. ¶ Forwhy þoo thynges þe whyche be seen . þei ben temporel thynges; þoo forsoþe þat ben not seen . þei bene euerlastande þynges.

Scimus [2] *enim quoniam si terestris domus nostra huius habitacionis dissoluatur* quod *edificacionem ex deo habemus domum non manufactam eternam in celis* (1) ¶ *and* þerfore we wyten þat if oure erþely hous of þis habitacyoun be vndon . þat we hafe a byldyng *stablyd* of god þ[e] hous euerlastande *in* heuen not maad *with* mannys handys (*2*) ¶ *Nam in hoc ingemiscimus habita-*

[1] A hand in the left margin with the inscription *tribulacioun*.

[2] Initial *S* extends down three lines, its ornamentation down six more. In the left margin is written *cap*^{m} 5^{m} *c*^{m} 5, surrounded by a red line.

cionem nostram que de celo est super indui cupientes . (3) si tamen vestiti et non nudi uideamur (2) ¶ Forwhy *in* þis thyng we sorwyn coueytande to be clad oure *habitacyoun* þe whylke is of heuen : (3) if it so be *þat* we be founden clad *with vertues and* not nakyd *fro vertues* (*4*) ¶ *Nam et qui sumus* * *in hoc tabernaculo ingemiscimus grauati eo quod nolumus expoliari . sed super uestiri ut absorbeatur quod mortale est a uita* (4) ¶ Forwhy *and* we þat ben *in* þis tabernacle sorwyn we greeuyd þat we wil not be spoylyd *of þis body* . but ben ouerclad; so þat þat is deadly be swolewyd of þe lyf (*5*) ¶ *Qui autem efficit nos in hoc ipsum deus est qui dedit nobis pignus spiritus* (5) ¶ He forsoþe þat makys vs þat thyng *for to coueyte immortalitee* god he is þe whylke has gyfen vs þe wed of þe *holy spyrite* (*6*) ¶ *Audentes igitur semper et scientes quoniam dum sumus in corpore peregrinamur a domino* (6) ¶ þerfore we daryng *and* euermore wytande þat whil we ben *in* þis *deadly* body we ben styryd fro god (*7*) ¶ *Per fidem enim ambulamus et non per speciem* (7) ¶ *and* þerfore we gon þurgh feyth *of inuysyble thynges and* not by þe byeng *of visyble thynges* (*8*) ¶ *Audemus autem et bonam uoluntatem habemus magis peregrinari a corpore . et presentes esse ad dominum . (9) et ideo contendimus siue absentes siue presentes placere illi* (8) ¶ We hafe good wylle forsoþe . *and* we dar more to be remuyd fro þe body; *and* to ben present at god; (9) *and* þerfore wheþer we ben absent . or present we stryve to plesyn hym (*10*) ¶ *Omnes enim nos manifestari oportet ante trybunal christi . ut referat vnusquisque propria corporis . prout gessit siue bonum . siue malum* (10) ¶ þerfore it behouys alle vs to be maade opyn byfore þe seete of god þat eche one of vs telle þe propre dedys of þe body as he has don wheþer it be good or euylle (*11*) ¶ *Scientes ergo timorem domini hominibus suademus . deo autem manifesti sumus* (11) ¶ þerfore we knowande þe drede of god . we amonestyn to men; þat þei *drede* and *eschewe* þe *euylle* . for to god forsoþe we ben made opyn ¶ *Spero autem et in conscienciis uestris manifestos nos esse* ¶ I hope forsoþ vs to be apreuyd or shewyd opyn *in* oure *con*science (*12*) ¶ *Non iterum commendamus nos uobis . sed*

* fol. 178, a, col. 2.

occasionem damus uobis gloriandi pro nobis; ut intellectum habeatis ad eos qui in facie gloriantur; *et non in corde* (12) ¶ We commende not vs eft to ȝou . but we gyfen occasyoun eft to ȝou to ioyen for vs; þat ȝee hafe *sumwhat to seye to* þem þe whyche joyen *in* þe face þat *is in* þe *syghte of men and* not in þe herte . þat *is in gostly thynges* (*13*) ¶ *Siue enim mente excedimus deo . siue sobrij sumus uobis* (13) ¶ For wheþer we excedyn in thoght . or we ben * sobre to ȝou . to god . *it is to be left* and *not of man to be demyd* [1] (*14*) ¶ *Caritas enim christi urget nos . existimantes hoc . quoniam si unus pro omnibus mortuus est*; *ergo omnes mortui sunt* (14) ¶ Forwhy þe charite of crist streynes vs; hopande þat . þat if one be dead for alle eke alle ben deade . *fro þe ooldnesse of synne for þe whyche crist is dead* (*15*) ¶ *Et pro omnibus mortuus est christus . ut et qui uiuunt iam non sibi uiuant . sed ei qui pro ipsis mortuus est et resurexit* (15) ¶ *and* for alle christ is dead . so þat þey þat lyfen now lyfe þey not to þemselfe; but to hym þe whiche is dead for þem . *and* roos fro deþ (*16*) ¶ *Itaque nos ex hoc neminem nouimus* secundum *carnem*; *et si cognouimus* secundum *carnem christum* . sed *nunc iam non nouimus* (16) ¶ *and* [2] þerfore we knowyn . þat *is we preysen* no man *lifande* aftyr þe flesch; *and* if we hafe knowyn crist aftyr þe flesch *to ben deadly* . but now *aftyr* þat *he roos* we knowe not hym *aftyr* þe *flesch to ben deadly* (*17*) ¶ *Si qua ergo in christo noua creatura uetera transierunt . ecce facta sunt omnia noua*; (*18*) *omnia autem ex deo qui reconciliauit nos sibi per christum*; *et dedit nobis ministerium reconciliacionis*; (*19*) *quoniam quidem deus erat in christo mundum reconcilians sibi non reputans illis delicta ipsorum et posuit in nobis uerbum reconciliacionis*; (*20*) *pro christo ergo legacione fungimur . tamquam deo exhortante per nos*; *Obsecramus pro christo reconciliamini deo*; (*21*) *Eum qui non nouerat peccatum . pro nobis peccatum fecit ut nos efficeremur iusticia dei in ipso* (17) ¶ þerfore if any creature is newe; in crist he is newe; ¶ Olde thynges passyn; *and* lo alle thynges ben made newe; (18) Alle thynges ben of god . þe whyche has

[1] In the left margin is written *Ambrosius*, surrounded by a line.
[2] In the left margin is written a large *a*.
* fol. 178, b, col. 1.

recounsylyd vs to hy*m* þurgh cr*i*st . *and* has gyfen to vs þe mynysterye of reconcylyacio*un*; (19) ¶ For certys god was i*n* cr*i*st reco*n*cylande þe world to hy*m* . not puttande to þem þeyre trespas *euerlastandly to be punyschyd* . *and* i*n* vs he has sett *or gyfen* þe woord of reco*n*cylyacio*un*; (20) For crist þ*er*fore we vse legacyo*un* as god excytande by vs; ¶ We beseche 3ou for cristis *loue* be 3ee reco*n*cylid to god . (21) for god þe fadyr has maad hy*m* þ*at* knew no sy*n*ne; sy*n*ne þ*at* *is to be holdyn a synnar* þ*at* we schulde ben maad þe rightwysnesse of god i*n* hym [1]

Adiuuantes [2] *autem exhortam*ur; *ne* i*n* *uacuum* *gra*ciam *dei* *recipiatis* (1) ¶ We helpande exhorten 3ou þ*at* 3ee resceyfe not i*n* veyn þe *gra*ce of god (*2*) ¶ *Ait enim*; *tempore accepto exaudiui te*; *et* *in die salutis adiuui te* (2) ¶ For he seys; In tyme [3] * accept I herde þee; i*n* a day of hele I halp þee ¶ *Ecce nunc tempus acceptabile* . *ecce nunc dies salutis* . (*3*) *nemini dantes vllam offensionem ut non vituperetur ministerium nostrum* ¶ Lo now þe tyme acceptable . lo now þe day of hele; (3) we gifande to no man any wrathe *or sclaundre* . þ*at* oure mynysterye be not blamyd (*4*) ¶ *Sed* i*n* *omnibus exhibeamus nosmetipsos sicut dei ministros* i*n* *multa* *pa*ciencia i*n* *tribula*cionibus i*n* *necessitatibus* . i*n* *angustijs* (*5*) *in plagis* i*n* *carceribus* i*n* *sedicionibus* i*n* *laoribus* i*n* *uigilijs* i*n* *ieiunijs* (*6*) i*n* *castitate* i*n* *sciencia* i*n* *longanimitate* i*n* *suauitate* i*n* *spiritu* *sancto* i*n* *caritate non ficta* (*7*) i*n* *uerbo ueritatis* i*n* *uirtute dei* p*er* *arma iusticie a dextris et a sinistris* . (*8*) p*er* *gloriam* *et* *ignobilitatem* p*er* *infamiam* *et* *bonam* *famam* *ut seductores* *et* *ueraces sicut* *qui* *ignoti* *et* *cogniti* [4] (*9*) *quasi* *morientes* *et* *ecce* *viuimus* *ut* *castigati* *et* *non* *mortificati* . (*10*) *quasi* *tristes* *semper* *autem* *gaudentes sicut* [5] *egentes* *multos* *autem* *locupletantes* *tamquam* *nichil* *habentes* *et* *omnia* *possidentes* (4) ¶ But

[1] Paragraph-mark before *hym*.

[2] Initial *A*- extends down three lines, its ornamentation down into the lower margin; in the left margin is written *cap*^{m} 6, *c*^{m} 6, surrounded by a pattern of rings.

[3] In the lower margin beneath this is the drawing of a bird, and above it is written *A pokoc*, surrounded by a line.

[4] MS. Co*n*gniti.

[5] All the letters of *sicut* but the initial *s*-, and parts of *locupletantes* in the line below, have been obliterated.

* fol. 178, b, col. 2.

in alle þing gife we vsself as goddys mynystris in myche pacyence . in trybulacyons . in nedys *of lyflode or clopyng* . in anguysch (5) in betynges . in prisons . in sedycyons . þat *is styryngys* of þe puple . in traueylys in wakynges in fastinges . (6) in chastite . of body *and* sowle . in kunnyng *of holy wryttys* . in longanymyte *of abydyng*[1] in suauyte in þe holy goist; In charite not feyned; (7) in þe woord of soþnesse in þe vertue of god; Thurgh armours of ryghtwysnesse . on þe right syde *and* þe left; (8) thurgh glorye *and* vnnobylyte; thurgh ylle fame *and* good fame; as dysseyuars . *and* trewe as þei þat ben vnknowen *and* knowyn; (9) as þey þat ben deade but lo we lyfen; as þey þat ar chastysed *and* not mortificate; (10) as þey þat ben sory . but euermor forsoþe ioyande; as þei þat ben nedande; manye forsoþe we makande ryche; as þey þat ben noght hafande; *and* alle thynges han in poscessioun . *not only gostly thyngys but temporeles . for to þe dredande . god nothyng wantys*; (*11*) ¶ *Os nostrum patet ad uos . o . chorinthij . Cor nostrum dilatatum est* (11) ¶ ȝee Corynthyes oure mouþ is opyn *to enforme* ȝou; oure herte is sprad abrood for ȝou; (*12*) ¶ *Non angustamini in nobis angustamini autem in uisceribus uestris* (12) ¶ Be ȝee not anguyschyd in vs; but anguysche ȝee ȝou in ȝoure entrayles (*13*) ¶ *Eandem autem habentes remuneracionem tamquam filijs dico dilatamini et uos* (13) ¶ þe same forsoþe ȝee hafande reward as to chyldren I seye; dylate ȝee ȝou *as We are*[2] (*14*) ¶ * *Nolite*[3] *iugum ducere cum infidelibus*; *que enim participacio iusticie cum iniquitate*; *aut que societas, luci ad tenebras;* (*15*) *que autem conuencio christi ad Belial*; *aut que pars fideli cum infideli*; (*16*) *qui autem consensus templum dei cum ydolis*; *vos autem templum estis dei viui*; *sicut dicit deus*; *quoniam inhabitabo in illis . et in ambulabo et ero illorum deus*; *et ipsi erunt michi populus*; (*17*) *propter quod exite de medio eorum . et separamini dicit dominus*; *et immundum*

[1] A sword is drawn up the right margin, of which the hilt is opposite this line.

[2] *Nolite iugum* is written in the lower margin, surrounded by lines; it anticipates the first words of the next folio.

[3] From henceforward the Latin passages are not underlined in the MS.

* fol. 179, a, col. 1.

ne tetigeritis; *et ego recipiam uos* (*18*) *et ero uobis in patrem . et uos eritis michi in filios et filias dicit dominus omnipotens* (14) ¶ Lede not [1] ȝee þe ȝok *with* þe vntrewe; For what dole of ryg[t]wysnesse is *with* wyckydnesse; ¶ Or what felaschype of þe lyght is to derknesse; (15) ¶ What forsoþe acord is of *crist and* belyal . ¶ Or what part is of þe trew man *with* þe vntrewe . (16) ¶ What forsoþe *con*sent to þe te*m*ple of god *with* þe ydolys; ȝee forsoþe ar þe te*m*ple of god of lyf . as oure lord seys *in Ezechyelle* ¶ For I schal enhabyte þe*m* þurgh *grace* . *and* among þe*m* I schal go in . *and* I schal ben þeyr god; *and* þey schal ben my puple (17) ¶ For þe whyche thyng go ȝee oute of þe myddys of þe*m*; *and* bee ȝee partyd fro þe*m* seys owre lord . *and* touche not þe vnclene . *and* I schal ressayfe ȝou . (18) *and* I schal be *in* to ȝou a fader *and* ȝee schal be to me *in* to chyldre *and* doghteres seys þe lord almyghty

HAs [2] *igitur habentes promissiones karissimi mundemus nos ab omni inquinamento carnis ac spiritus . perficientes sanctificacionem in timore dei*; (*2*) *Capite nos . neminem lesimus . neminem corrupimus . neminem circumuenimus*; (*3*) ¶ *Non ad condempnacionem uestram dico*; *predixi enim quod in cordibus nostris estis . ad commoriendum . et adconuiuendum*; (*4*) ¶ *Multa michi fiducia est apud uos*; *multa michi gloriacio pro uobis*; ¶ *Repletus sum consolacione*; *super abundo gaudio in omni tribulacione nostra*; (*5*) ¶ *Nam et cum venissemus macedoniam*; *nullam requiem habuit caro nostra . sed omnem tribulacionem passi*; *Foris pugne*; *intus timores*; (*6*) *sed qui consolatur humiles . consolatus est nos deus . in aduentu Titi*; (*7*) *non solum autem in aduentu eius*; *sed et in consolacionem qua consolatus est in uobis . referens uobis desiderum uestrum . uestrum fletum . uestram emulacionem . pro me*; *ita ut magis gauderem*; (*8*) ¶ *Quoniam et si contristaui uos in epistula . non me penitet*; *et si peniteret videns quod epistula illa . et si ad horam uos contristauit* . (*9*) *nunc*

[1] In the right margin is written a large *a*, and in the left margin a hand points to the line.

[2] Initial *H* extends down five lines, its ornamentation covering twenty-eight more; in the left margin *cap*^{m} 7^{m}, surrounded by a red line.

gaudeo . non quia con*tristati estis*; *sed* quia con*tristati estis ad penitenciam*; ¶ *Contristati enim estis* secundum *deum . ut in nullo detrimentum paciamini ex nobis*; (*10*) *que enim* secundum *deum tristicia est . peni*tenciam in salutem stabilem operatur*; *seculi autem tristicia mortem operatur*; (*11*) ¶ *Ecce enim hocipsum* secundum *deum contristari uos . quantam in nobis operatur solicitudinem*; sed *defensionem*; sed *indignacionem*; sed *timorem . sed desiderium . sed emulacionem . sed uindictam*; ¶ *In* omnibus *exhibuistis uos incontaminatos esse negocio* (1) ¶ þerfore alþerderrest brepere we hafande þise byhestys . clense we vs fro alle fylthe of flesch *and* of spyryt . parformande þe sanctyfycacyoun *in* þe drede of god; (2) ¶ Take ȝee vs *in to ensaumple* ¶ No man we dysseyuyn . no man we hurtyn . no man we corruptyn; *With mengyng of falsyte as þe false apostolys don* . (3) ¶ Nor to ȝoure *condempnacioun* I seye *þise pynges*; ¶ Forwhi I seyde byfore . þat ȝee be *in* oure hertys to dye *with and* to lyfe *with*; (4) ¶ For myche is my *trist* at ȝou; myche is my gloryacioun for ȝou; ¶ I am fulfild *with* counforth . I abounde in ioye *in* alle oure *tribulacioun*; (5) ¶ Forwhy when we shul hafe comen to macedoyne no reste hadde þe flesch . but we han suffryd alle *tribulacioun . with* outen *in þe body*; fightys . *with inne in þe sowle* dredys; (6) But god þat *con*fortys þe meke men; he has *con*fortid vs *in* þe comyng of Tyte; (7) Not onely forsope *in* þe comyng of hym; but *in* þe *con*fort þat he is *con*fortyd *in* ȝou; he tellynge to vs ȝoure desyr . ȝoure wepyng . ȝoure loue . for me . so þat I schulde more ioyen; (8) ¶ Forwhy if I hafe maad ȝou sory *in* þe *fyrste* pystyl; it forþenkys me not; ¶ *and* if it schulde forthenke I seande þat . þat pystil if it maade ȝou sory . at þe houre; (9) now I hafe ioye . not for ȝee ben sory *for me*; but for ȝee ar maad sory to penaunce ¶ ȝee ben maad sory þerfore aftyr god; so þat ȝee [1] suffre not apeyryng of vs in nothyng; (10) ¶ Forwhy þat sorwefulnesse þat is [2] of god; it wyrkys penaunce *in* to stable hele; þe sorwefulnesse forsope of þe world [3]

[1] Portions of the words þat ȝee, the preceding paragraph-mark, and the ȝee immediately following it, have been obliterated.

[2] A hand in the right margin points to this.

[3] A large *a* is written in the right margin opposite this word.

* fol. 179. a. col. 2.

it wyrkys death; (11) ¶ Loo *þ*erfore *þ*at ȝou to be sorwful aftyr god; how myche it wyrkys *in* ȝou bysynesse *of amendyng þ*at [1] ȝee *hafe trespassyd* . and *not onely bysynesse* but defensyou*n* . *fro helle* and *not onely defensyoun but it wyrkys* indygnacyoun *ageyn*us *þe yllys* . *þ*at ȝee *hafe don* . and *nouȝt onely þ*at . but drede . *lest eft þoo thyngys falle* . and *not onely þ*at . *but* desyre *to ben broght in to bettere* and *not onely desyre*; but emulacio*n*em . *þ*at *me* and o*þ*ere *in gode* ȝee *suye* . and *not onely ymytacyoun*; but veniau*n*ce; *for he þ*at *warly forthynkys he* * *vengys in hym þ*at *he has trespassyd* ¶ In alle thyngys ȝee han gyfen ȝou to ben vnfylyd fro *þe* grete sy*n*ne . *of hym þ*at *hadde his fadyres wyfe*; (*12*) ¶ *Igit*ur *etsi scripsi uobis* . *non* prop*te*r *eum qui fecit iniuriam* . *nec* prop*te*r *eum qui passus* est; sed *ad'manifestand*am *solicitudinem nostr*am . *quam pro uobis* habemus *coram deo ad uos*; (*13*) ¶ *I*deo con*solati sum*us . *in* consolacione *nostra abundancius* . *magis gauisi sum*us super *gaudio titi*; *quia refect*us est *sp*iritus *ei*us *ab* omn*ibus* uobis; (*14*) *et si quid apud illum de uobis gloriat*us *sum*; *non sum* con*fusus*; sed *sicut* omn*ia uobis in ueritate locuti sum*us; *ita et gloriac*[*i*]*o nostra que fuit ad titum ueritas facta* est; (*15*) et. *uiscera ei*us *abundancius in uobis sunt*; *reminiscentis* omn*ium ue*st*rum obediencia*m; *quomodo cum timore et tremore excepistis eum*; (*16*) *Gaudeo* quod *in* omn*ibus* con*fido in uobis*; (12) ¶ *þ*erfore if I hadde wryten to ȝou . not for hy*m þ*at has don *þe* wrong . nor for hy*m þ*at is suffryd; but for to schewen opyn oure bysynesse . *þe* whyche we hafen for ȝou by for god; (13) ¶ *þ*erfore we ben *con*fortid *in* ȝou *þ*at ȝee *arn amendyd*; ¶ In oure forsope *con*solacio*un* more aboundau*n*tly we ar ioyed vpon *þe* ioye of tyte; for his spyryt is refetyd of alle ȝou; (14) *and* if anythy*n*g I am ioyed at hy*m* of ȝou; I am not *con*fusyd *þer*o*f*; ¶ But right as we hafe alle thyngys spokyn to ȝou *in* so*þ*nesse; so oure glorye . *þe* whyche was maad to Tyto . is so*þ*nesse; (15) *and* *þe* [2] ent*r*ayles of hy*m* ben *in* ȝou more abou*n*dau*n*tly of hy*m* bethenkande of alle ȝoure obedyence; how *þ*at *with* drede of

[1] In the right margin is written *Ambrosius*, surrounded by a line.
[2] *þe* written above the line, with caret after *and*.
* fol. 179, b, col. 1.

herte *and* tremblyng *of body* ȝee tokyn hym (16) ¶ I ioye þat in alle thynges tryste in ȝou

Notam[1] autem *uobis facim*us *fratres graciam dei . que data* est *in ecclesiis macedonie . (2) quod in multo experimento tribulacionis abundancia gaudii ipsorum fuit . et altissima paupertas eorum . abundauit in diuitias simplicitatis eorum*; (*3*) quia secundum *uirtutem testimonium illud reddo . quod et supra uirtutem uoluntarii fuerunt . (4) cum multa exhortacione . obsecrantes nos graciam et communicacionem ministerii quod fit in sanctos*; (*5*) ¶ *Et non sicut speranimus . sed semetipsos dederunt primum domino . deinde nobis per uoluntatem dei*; (*6*) *ita ut rogaremus Titum . ut quemadmodum cepit . ita et perficiat in uos* etiam *graciam istam*; (*7*) ¶ *Sed sicut in omnibus abundatis fide et sermone*; *et sciencia et omni solicitudine et caritate uestra in nos . ut et in hac gracia abundetis*; (*8*) *non quasi imperans dico*; *sed per aliorum* * *solicitudinem . et uestre caritatis ingenium comprobans*; (*9*) *scitis enim graciam domini nostri iesu christi . quoniam propter uos egenus factus est cum esset diues*; *ut illius inopia uos diuites essetis*; (*10*) *et consilium in hoc do . hoc enim uobis utile est*; *qui non solum facere sed et uelle cepistis ab anno priore . (11)* ¶ *Nunc uero et facto perficite*; *ut quemadmodum promptus est animus uoluntatis*; *ita sit et perficiendi ex eo quod habetis*; (*12*) *Si enim voluntas prompta est* . secundum *id quod habet accepta est*; *non* secundum *id quod non habet*; (*13*) *non enim uolo ut alijs sit remissio . uobis autem tribulacio*; *sed ex equalitate (14) in presenti tempore . uestra abundancia illorum inopiam supleat*; *ut et illorum abundancia uestre inopie sit suplementum*; *ut fiat equalitas (15) sicut scriptum est*; *qui multum non abundauit . et qui modicum non minorauit*; (1) ¶ Brepere we makyn þe grace of god knowyn to ȝou[2] . þe whyche is gyfen to me in þe kyrkys of Macedoyne; (2) þat þe abundaunce of þe ioye of þem

[1] Initial *N-* extends down five lines, its ornamentation up past eight lines, and down to the foot of the column. In the left margin is written *c*^{m} 8, *cap*^{m} 8, surrounded by two lines.

[2] *C* is written in the right margin, and connected with this word by a line.

* fol. 179, b, col. 2.

was *in* myche exper*i*ment of trybulac*ioun*; *and* þe heyeste pouerte of þem; aboundys *in* to þe rychesse of þe sy*m*plenes [1] of þem; (3) ¶ For I ȝeelde witnesse to þem . þat þey weryn wyllȳ to gyfe aftyr þe ver*t*ue of þeyre facultese . *and* ouer þe ver*t*ue (4) wi*th* myche exhortacyou*n* . besekande vs to hafe þe grace *and* þe *com*munycacyou*n* of þe mynystr*acyoun* þat is don *in* to þe seyntys; (5) ¶ *and* not as we hopydyn . *þey gyfen þeyre thyngys* but first þey gyfen þemselfe to god . *and* aftyr tyl vs . þurgh þe wylle of god . (6) so þ*at* we schuden pr*aye* Tyto . as of what man*er* he began; so he parforme *in* ȝou þis gr*ace*; (7) ¶ But right as *in* alle thy*n*g*us* ȝee aboundyn in feiþ *and* woord *and* wisda*m* *and* *in* alle bysynes; *and* ouer þ*at* wi*th* ȝoure charyte *in* vs so þ*at* ȝee abou*n*de *in* þis gr*ace* (8) ¶ Not as comau*n*dande I seye þise thy*n*g*us* . but as apr*o*uande þe goode wit of ȝoure charite þurgh þe bysynes of op*ere* (9) ¶ For ȝee knowen þe grace of oure lord ie*s*u cr*ist* þ*at* for vs he is maad nedy when he hadde be riche þ*at* þurgh i*n*opye of hy*m* ȝee schulden be riche (10) ¶ *And* *in* þis cons*ideracion* I gife to ȝou a *con*seyl þ*at* *ȝee gife almes to þe poere* ¶ For þ*at* is [2] profitable to ȝou . þo hafe bygo*n*ne fro þe firste ȝeere not onely to do *almes* . but for to wilne (11) ¶ Now forsoþe parforme ȝee *in* deede as ri3t of what man*er* þe thoght of þe wil is redy so be it of parformyng of þ*at* thyng þ*at* ȝee han (12) ¶ For if þe wil be redy aft*er* þ*at* it has it is accept not aft*er* þ*at* þ*at* has not [1] . (13) ¶ For I wil not þ*at* to op*ere* be forgyfnes þ*at* *þey lyfen of ȝoures in ydelle and* to ȝou * tribulac*youn* . *for* þ*at* þ*at* *ȝee suffryn egeste but ra*þ*ere I wyle* (14) þ*at* ȝoure abu*n*dau*n*ce of tem*porel* þyngys fulle vp þeyre nede in þis ty*m*e of euynhede . so þ*at* þe abu*n*dau*n*ce of þem be þe fulfyllyng of ȝoure nede . þ*at* it be as it is wryten euynhede . (15) ¶ He þ*at* myche *gelerys of manna* not abundys *in* þ*at* *he more gaderys*; *and* he þ*at* gaderys *lesse* . *had not lesse*; (*16*) ¶ *Gracias autem deo qui dedit eandem solicitudinem pro uobis in corde titi*; (*17*) quoniam *exhortacionem quidem* *suscepit*; sed *dum solicicior esset* . *sua voluntate profectus*

[1] *a* is written in the right margin opposite this word.
[2] *is* written in the right margin, with caret after þ*at*.
* fol. 180, a, col. 1.

est ad uos; (*18*) ¶ *Misimus etiam cum illo fratrem* cuius *laus est in ewangelio per omnes ecclesias*; (*19*) *non solum autem sed et ordinatus est ab ecclesiis comes peregrinacionis nostre in hanc graciam que ministratur a nobis ad domini gloriam . et destinatam voluntatem nostram* . (*20*) *deuitantes hoc*; *ne quis nos uituperet in hac plenitudine que ministratur a nobis in gloriam dei* . (*21*) *prouidemus enim bona non solum coram deo*; sed etiam *coram hominibus omnibus*; (*22*) ¶ *Misimus etiam cum illis et fratrem nostrum*; *quem probauimus in multis sepe solicitum esse*; *nunc autem multo solici[ci]orem confidencia multa in uos*; (*23*) *siue pro tito qui est socius meus et in uobis adiutor . siue fratres nostri apostoli ecclesiarum glorie christi*; (*24*) *Ostensionem ergo caritatis uestre que est . et nostre glorie pro uobis in illos ostendite in facie ecclesie dei*; (16) ¶ perfore thankyngys be to god þe whiche gaf þe bysynes *in* þe herte of tyte for ȝou; (17) for certys he took my exhortacyoun *in* þat *doyng*; ¶ But when he hadde ben more bysy *in* hys wylle; *þen þurgh* my exortacyoun he is go to ȝou; (18) ¶ We ha sent *with* hym ȝhe oure broþer *luke* þe preysyng of whom is *in* þe ewangelye . prechyd by alle þe kyrkys; (19) Not onely forsoþe *of hym* but ȝhe he ordeynyd of þe kyrkys þe felawe of oure Pylgrymage *in* to þat grace þe whyche is mynystrid of vs to þe glorye of oure lord . *and* to oure wille predestynate *of god*; (20) We eschewande þat lest any blame vs in þis plente þe whyche is mynystred of vs to þe glorye of oure lord; (21) ¶ Forwhy we purueyen þe goode thynges not onely byfore god . but ȝhe byfore alle men; (22) ¶ We hafe sent forsoþe ȝhe oure broþer *apollo* whom we hafe profyd *in* manye thyngys ȝerne to be bysy; ¶ Now forsoþe myche more bysy; for þe myche trest *in* ȝou; (23) Whe*þer* for Tyto þat is my felawe *and in* ȝow helpere; or for þem þe whyche ben * oure bre*þere* . *and* þe apostolys of þe kyrkys to þe glorye of crist . (24) ¶ perfore þe schewyng þat is of ȝoure charyte *and* of oure glorye for ȝou shewe ȝee *in* to þem *in* þe face of þe kyrkys

* fol. 180, a, col. 2.

Vam[1] *de ministerio quod fit in sanctos . ex abundanti est michi scribere uobis*; (2) *scio enim promptum animum uestrum*; *pro quo de uobis glorior apud macedonas . quoniam et*[2] *achaia parata est ab anno preterito*; *et uestra emulacio prouocauit plurimos*: (3) ¶ *Misimus autem fratres ut ne quod gloriamur de uobis euacuetur in hac parte . ut quemadmodum dixi parati sitis .* (4) *ne cum venerint mecum macedones . et inuenerint inparatos . erubescamus nos . ut non dicamus vos in hac substancia*; (5) ¶ *Necessarium ergo existimaui rogare fratres ut preueniant ad uos . et preparent promissam benedictionem hanc paratam esse*; *sicut quasi benedictionem non quasi auariciam*; (6) *hoc autem dico*; *qui parce seminat . parce et metet*; *et qui seminat in benedictionibus . de benedictionibus et metet*; (7) *vnusquisque prout destinauit in corde suo*: *non ex tristicia aut necessitate*; ¶ *hillarem enim datorem diligit deus*: (8) *potens est autem deus omnem graciam abundare facere in uobis*; *ut in omnibus semper omnem*[3] *sufficienciam habentes . abundetis in omne opus bonum* . (9) *sicut scriptum est*; *dispersit dedit pauperibus*; *iusticia eius manet in seculum seculi*; (1) ¶ Forwhy of þe mynysterye þat is[4] don *in* to seyntys . it is superflue to me to wryten to 3ou; (2) ¶ For I knowe 3owre redy wylle of þe whyche I hafe ioye of 3ou at þe macedoynes: forwhy and Achaye is redy sipen þe laste 3eer; *and* 3oure emulac*youn or loue* has prouokyd manye *to gyfe almesse to seyntes* (3) ¶ We hafe sent . forsope oure brepere as of what maner I seyde þei be redy . lest of þat . þat we hafe ioyed . it be voyded *in* sumdele; (4) þat when þe macedoynes hafe comyn *with* me *and* hafe founden 3ou vnredy; we shame vs; so þat I sey not 3ou to be aschamyd *in* þis substaunce . þat *is in þis gyfyng of almesse*; (5) ¶ *and* þerfore I trowyde it necessarie to praye þe brepere . *Luc* . *Tite* and *apollo* þat þey go byfore to 3ou; *and* ordeyne þe behyght blessynge *or almesse* . it to be redy; so as a blessyng *and* not as coueytyse; (6) ¶ þis forsope[4] I seye . þat he þat sowys skarsly; scarsly he schal shere; *and* he þat sowys *in*

[1] Initial *N*- extends down four lines. In the right margin is written *c*[m] 9, *cap*[m] 9, surrounded by two fine lines.

[2] *Et* in the right margin, with caret after *quoniam*.

[3] *Omnem* in the right margin, with caret after *semper*.

[4] In the margin opposite a large *a* is written.

blessyngys; in blessynges he shal schere;[1] (7) ¶ Eche man *gife he* os he ordeynde in his herte; not of sorwfulnesse . *or of constreynyng* or nede; ¶ For a glad gifar * lufys god; (8) ¶ God forsope is myghty to make alle *grace* to abounde in 30u; so þat 3ee euermore hafande alle sufficience in alle þing abounde 3ee in alle goode werk (9) as it is wrytyn[2] *in* þe *Psalme*; ¶ He desparsyd[3] *and* gaf to þe poore . not þe ryche þat myghte 3eelde ageyn; þe ryghtwysnesse of hym dwellis *with* outen ende; (*10*) *Qui* autem *administrat semen seminanti* . *et panem ad manducandum prestabit et multiplicabit semen uestrum* . *et augebit incrementa frugum iusticie uestre* . (*11*) *ut in omnibus locupletati abundetis in omnem simplicitatem que operatur per nos graciarum actionem deo* (*12*) ¶ *Quoniam ministerium huius officii non solum*[4] *suplet ea que desunt sanctis*; sed etiam *abundat per multos gra*ciarum *actione in domino* . (*13*) *per probacionem ministerij huius* . *glorificantes deum in obediencia confessionis uestre in ewangelio christi* . *et simplicitate communicacionis in illos* . *et in omnes* . (*14*) *et ipsorum obsecracione pro uobis*; *desideranciu*m *uos* propter *eminentem gloriam dei in uobis* ¶ *Gracias deo super inenarrabili dono eius*; (10) ¶ For he forsope þat admynystrys þe seed to þe sowande . he schal lene þe bred to ete . *and* he schal multiplye oure seed . *and* schal make more þe waxyngys of þe frutys of 3oure ri3twysnesse . (11) so þat 3ee *in* alle thyngys made ryche abounde 3ee *in* alle symplenesse þe werkys þurgh 3ou thankyngys to god; (12) ¶ Forwhy þe mynystracyoun of þis office not onely fulfillys þe þyngys þe whiche wantyn to seyntys . but 3he it abundys by manye þurgh 3eeldyng of thankyngys to god; (13) ¶ þurgh þe preuyng of þis mynysterye . we gloryfyande god *in* þe obedyence of 3oure *con*fessyoun *in* þe ewangelye of *crist*; *and* for þe symplenesse of þe *com*munycacyoun *in* to þem . *and in* to alle *o*þere *nedy* (14) of þe besechyng for 3ou . *and* of þem desyrande 3ou to see; for þe besemande grace of god *in* 3ou; ¶ I thanke god forsope of his gyfte; þat may not be told;

[1] A large *a* is written in the margin opposite.
[2] A hand, drawn in the left margin, with the word *almes*.
[3] MS. *desparpsyd*. [4] *Solum* in the left margin, to be inserted after *non*.
* fol. 180, b, col. 1.

Ipse[1] autem *ego paulus rogo uos per mansuetudinem et modestiam christi . qui in facie quidem humilis inter uos*; *absens* autem *confido in uobis*; (*2*) ¶ *Rogo* autem *ne presens audeam . per eam confidenciam qua existimor audere in quosdam*; *qui arbitrantur uos tamquam* secundum *carnem ambulemus*; (*3*) ¶ *In carne enim ambulantes . non* secundum *carnem militamus*; (*4*) *Nam arma milicie nostre . non carnalia* sed *potencia deo ad destructionem municionum*; *consilia destruentes* . (*5*) *et* omnem *altitudinem extollentem se aduersus scienciam dei*; *et in captiuitatem redigentes* omnem *intellectum in obsequium christi* (*6*) *et in promptu habentes ulcisci* omnem *inobedienciam* * *cum uestra impleta fuerit obediencia*; (*7*) *que* secundum *faciem sunt videte*; *si quis confidit in christi se esse . hoc cogitet iterum apud se . quia sicut ipse christi est*; *ita et nos*; (*8*) *nam etsi amplius aliquid gloriatus fuero de potestate nostra quam dedit dominus in edificacionem*; *et non indestructionem uestram*; *non erubescam*; (*9*) ¶ *Vt* autem *non e[xi]stimer tamquam terrere uos per epistulas* . (*10*) *quoniam quidam epistule inquiunt graues sunt* . *et fortes*; *presencia* autem *corporis infirma et sermo contemptibilis*; (*11*) *hoc cogitet qui eiusmodi est* . *quia quales sumus in uerbo per epistulas absentes*; *tales et presentes in facto*; (*12*) *Non enim audemus inserere aut comparare nos quibusdam qui seipsos commendant*; *sed ipsi in nobis nosme[t]ipsos metientes et comparantes nosmetipsos nobis*; (*13*) *nos autem in inmensum non gloriabimur*; *sed* secundum *mensuram regule quam mensus est nobis deus mensuram pertingendi usque ad nos*; (*14*) *Non enim quasi non pertingentes ad uos*; *superextendimus nos*; *Vsque ad uos enim peruenimus in ewangelio christi* . (*15*) *non in inmensum gloriantes in alienis laboribus*; *spem autem habentes crescentis fidei uestre in uobis magnificari* . secundum *regulam nostram*; *in abundancia* . (*16*) *etiam in illa que vltra uos sunt euangelizare* . *non in aliena regula in hijs que preparata sunt gloriari*; (*17*) *qui autem gloriatur in domino glorietur*; (*18*) *non enim qui seipsum commendat ille*

[1] Initial *I* extends down four lines, its ornamentation up five more and down to the foot of the column and across the bottom margin. In the left margin is written c^{m} 10 *cap*^{m} 10^{m}, in a red circle.

* fol. 180, b, col. 2.

probatus est; *sed quem deus commendat* (1) ¶ I myselfe forsope powyl beseche 3ou . þurgh þe mekenesse *and* þe mesure of *crist* þat *in* þe whyche face *certys* I am hombyl *or meke* among 3ou; *and* absent forsope I tryste *in* 3ou to blame 3ou scharply if nede be . (2) ¶ I *preye* forsope lest I *present* ne dar . by *þat* trest *þat* I am hopyd to dar *in* to som; þe whyche demyn vs as *þat* we go aftyr þe flesch; (3) For we goand *in* þe flesch; not aftyr þe flesch we [1] coueytydyn; (4) Forwhy þe armours of oure chyualrye ben not fleschly; but myʒty þurgh god . to destruccyoun of þe worldys; We fordoande þe *con*seyles *of man* and *deuelys* (5) *and* alle heygnesse extollyng hymself ageyn*ys* þe komyng of god; *and* we ledande in to wrecchydnesse alle þe vndyrstandyng *countreseyng to crist we ouercomen ledande* þem *in* to seruyse of *crist*; (6) *and* hafande redy to venge eche *in*obedyence . when oure obedyence hadde ben fyld; (7) ¶ þe thynges *þat* ben aftur þe face see ʒee . ¶ For who so treste hym to be of *crist* . *þat* thenke he eft at hymselfe; for as he is of *crist*; so be we . (8) ¶ Forwhy if I had ioyed more *in* any thyng of þe power þat god has gifen *in* to edyficacyoun *and* not *in* to ʒoure destruccyoun; I schame it not; (9) ¶ So forsope *þat* I be not hopyd as for to feren ʒou þurgh þe pystlys; (10) for as somm seyn * *þat* þe pystlys *certys* ben heuye *to vndyrstande* . *and* stalworþe *for to fere* þe presence of þe body *is* syke . *and* þe woord *contemptyble for with outen argumentys I speke*; (11) ¶ þis thyng thenke he *þat* is of suyche manere; for whyche we ben *in* woord þurgh þe pystlys absent; suche we ben *in* dede present; (12) ¶ Forwhy we dar not sette vs in; or make *com*parysoun to summe þe whyche *com*mende þemselfe . ¶ But we mesurande vsself *in* vs . *and* makande *com*parysoun vsself to ʒou; (13) we forsope schal not ioye ouer mesure; but aftyr þe mesure of þe rewle *þat* god has mesuryd to vs þe mesure of comyng to ʒou; (14) ¶ For we ouer sprede not vs os we not rechyng vnto ʒou; ¶ For vn to ʒou we comyn *in* þe ewangelye of *crist*; (15) not ioyande ouer mesure *in* o*þ*ere men*nys* tra*u*ayle; ¶ An hope forsope we hafande of ʒoure feiþ

[1] *C* in the right margin, attached to this word by a line.
* fol. 181, a, col. 1.

growande in 3ou . for to be magnyfyed aftyr oure rewle . *and* for to preche in abundaunce (16) 3he in þe stedys þe whyche ben be3ende 3ou not to ioye in an alyene rewle . in þe thyngys þat ben byfore ordeynyd; (17) ¶ For he þat ioyes; ioye he in oure lord; (18) For why he þat commendys hymselfe . he is not profyd of god; but whom god commendys

Utinam[1] *sustineretis modicum quid insipiencie mee*; sed *et supportate me*; (2) *Emulor enim vos dei emulacione*; *despondi enim uos uni uiro uirginem castam exhibere christo*; (3) ¶ *Timeo autem ne sicut serpens eyam seduxit*; *astucia sua ita corrumpantur sensus uestri* . *et excidant a simplicitate que est in christo*; (4) ¶ *Nam si his qui uenit alium christum predicat* . *quem non predicauimus*; *aut alium spiritum accipitis quem non accepistis*; *aut aliud ewangelium quod non recepistis*; *recte pateremini*; (5) ¶ *Existimo enim nichil me fecisse*; *minus a magnis apostolis*; (6) *Nam etsi imperitus sum sermone*; *sed non sciencia*; *In omnibus autem manifestus sum uobis*; (7) *aut numquid peccatum feci meipsum humilians* . *ut uos exaltemini*; *quoniam gratis ewangelium dei* . *ewangelizaui uobis*; (8) *Alias ecclesias expoliaui* . *accipiens stipendium ad ministerium uestrum*; (9) *et cum essem apud uos* . *et egerem nulli onerosus fui*; *Nam quod michi deerat*; *suppleuerunt fratres qui venerunt a macedonia*; *et in omnibus me sine onere uobis seruaui*; *et seruabo*; (10) *est ueritas christi in me*; *quoniam hec gloriacio non infringetur in me in regionibus achaye*; (11) *quare*; *quia non diligo uos : deus scit* . (12) *quid autem facio* . *et faciam* . *ut amputem occasionem eorum* . *qui uolunt occasionem*; *ut in quo gloriantur taleres inueniantur sicut et nos* (13) * *Nam huiusmodi pseudo apostoli operarij* . *subdoli transfigurant se in apostolos christi*; (14) *et non mirum*; *Ipse enim sathanas* . *transfigurat se in angelum lucis*; (15) *non est ergo magnum* . *si ministri transfigurentur uelut ministri iusticie* . *quorum finis erit secundum opera eorum*; (16) ¶ *Iterum dico*; *ne quis me putet insipientem Alioquin uelut insipientem accipite me* . *ut ego mo-*

[1] Initial *U-* extends down four lines, in the left margin is written *cp.* 11^{m} c^{m} 11^{m}, surrounded by a line.

* fol. 181, a, col. 2.

dicum quid glorier; (*17*) *quod loquor non loquor* secundum *deum* . *sed quasi in insipiencia* . *in hac substancia glorie*; (*18*) *quoniam multi gloriantur* secundum *carnem*; *et ego gloriabor* (1) ¶ Wolde god ȝee schulde susteyne a lytylwhat of myn vnkunnyng . but I bydde þat ȝee vpbere me; (2) ¶ For I loue ȝou þe lufe of god; ¶ I hafe despousyd ȝou to one man to gife ȝoure maydenhod chaast to *crist*; (3) ¶ I drede forsoþe lest as þe serpẽt disseyuede Eue *with* hyr sleyghte; *and* so ȝoure wittys ben corrupt þurgh lyke dysseyuyngys . *and* þei falle fro þe sy*m*plenes þat is *in* iesu *crist*; (4) ¶ Forwhy if he þat comys [1] preche an oþer *crist* . þe whyche we hafe not prechyd; or ȝee han takyn an oþer spyryt . þe whyche ȝee hafe not taken *by vs or prechis* ȝou an oþer ewangelye . þe whyche ȝee hafe not resceyuyd *by vs* ryȝtly ȝee schulde suffre þem; (5) ¶ For I trowe me not lesse hafe don *in* ȝou þen þe grete apostolys; (6) ¶ forwhy if I be vnwyse *in* woord; but not *in* kunnyng ¶ In alle thyngys forsoþe I am schewyd opyn to ȝou; (7) ¶ Or whe*þer* I hafe don sy*n*ne mekande myselfe so þat ȝee be enhaunsyd for þat I frely prechyd þe ewangelye of god to ȝou; (8) ¶ Oþere kyrkys I hafe spoylyd takande hyre to ȝoure mynysterye . þat *we schulde preche to ȝou* . and *I tok not of ȝou not me nedyd* [2] (9) ¶ And when I was at ȝou *and* schulde nede to none of ȝou was I chargyng; Forwhy þat thyng þat wantyd to me; fulfilden þe bre*þere* þe whyche come fro macedoyne . *and in* alle thyngys I kepte me *with* oute charge to ȝow *and* I shal kepe; (10) ¶ For þe soþnesse of *crist* is *in* me ¶ Forwhy þat glorye of *crist* schal not be brokyn *in* me *in* þe kuntrese of Achaye; (11) ¶ *and* why trowe ȝee þat to be done; ¶ For þat I loue not ȝou; ¶ God wot þat *I loue ȝow*; (12) ¶ þat thyng forsoþe þat I do *and* schal done is þat I kutte awey þe occasyoun of þem þe whiche wyl take occasyoun *to take ȝourys* . so þat þey be foundyn suyche as we *in* þe whyche þey ioyen *to ben lyke to vs*; (13) ¶ Forwhy suyche maner false apostolys ben treccherous wyrkars; *tr*ansfygurande þem *in* to þe apostlys of *crist*; (14) ¶ *and* no wondyr; ¶ For he sathanas * *tr*ansfygures

[1] Two hands and an *a* in the right margin.

[2] In the right margin opposite is written *Ambrosius* surrounded by a line.

* fol. 181, b, col. 1.

hym *in* an Aungel of lyght (15) ¶ þerfore it is not grete þof his mynystres ben *tr*ansfyguryd as þey were mynystrys of ryghtwysnesse . of whom þe ende schal be aftyr þeyr werkys (16) ¶ ȝit eft I seye lest any trowe me a fool *in* þe *glorye of spyrytual thyngys for for god I do* And [1] ellys take ȝee me as a fool *in* þat so þat I ioye a litil what; (17) ¶ For þat þat I speke *in* þis substaunce of glorye; I speke it not aftyr god . but as *in* to foltnesse; (18) ¶ For þer ben manye þat ioyen aftyr þe flesch; *and* I schal ioyen; (*19*) ¶ *Libenter enim suffertis insipientes* [2] *cum sitis ipsi sapientes*; (*20*) *sustinetis enim si quis uos in seruitutem redigit*; *si quis deuorat*; *si quis accipit*,. *si quis extollitur* . *si quis in faciem uos cedit*; (*21*) *Secundum ignobilitatem dico* . quasi *nos infirmi fuerimus in hac parte*; *In quo quis audet* . in *insipiencia dico Audeo et ego*; (*22*) *hebrei sunt et ego*; *Israelite sunt et ego*; *semen Abrahe sunt et ego*; (*23*) *ministri christi sunt et ego*; *vt minus* [*sapiens*] *dico plus ego*; ¶ *In laboribus plurimis*; *In carceribus abundancius*; *in plagis supra modum* . *in mortibus frequenter*; (*24*) *A Iudeis quinquies quadragenas*; *una minus* [3] *accepi* . (*25*) *Ter virgis cesus sum* . *semel lapidatus sum* . *ter naufragium feci*; *Nocte ac die in profundo maris fui*; (*26*) *In itineribus sepe* . *periculis fluminum* . *periculis latronum* . *periculis ex genere* . *periculis ex gentibus* . *periculis in ciuitate*; *periculis in solitudine* . *periculis in mari* . *periculis in falsis fratribus*; (*27*) *In labore et erumpna* . in *uigilijs multis*; *In fame et siti* . *In ieiunijs multis*; *In frigore et nuditate* . (*28*) *preter illa que extrinsecus sunt instancia mea cotidiana* . *solicitudo omnium ecclesiarum*; (*29*) *Quis infirmatur et ego non infirmor*; *quis scandalizatur et ego non vror*; (*30*) *Si gloriari oportet que infirmitatis mee sunt gloriabor*; (*31*) *Deus pater domini nostri iesu christi scit quod non mencior*; (*32*) *Damasci propositus gentis arethe regis custodiebat ciuitatem damascenorum ut me comprehenderet* . (*33*) *et per fenestram in sporta dimissus sum per murum* . *et sic effugi manus eius*; [4] (19) ¶ ȝee þerfore suffryn gladly þe vnwyse; when þat ȝee ben wyse; (20) ¶ For ȝee

[1] A hand drawn in the left margin points to this word.
[2] *Insipientes* in the left margin, with caret after *suffertis*.
[3] MS. *unaminus*.
[4] In the left margin opposite is written *note*, and a large *a* is written on a line connecting *eius* with *so deuowre* below.

susteyne . who so ȝou lede *in* to seruage . who so deuowre . who so take . who so is enhawnsyd . who so *in* þe face ȝou smyte; (21) Aftyr þe vnnoblete I seye; as we hadde be syke *in* þis partye . I seye *in* to þe vnwysda*m*; In what thyng who dar *of hem ioye and* I dar; (22) ¶ Ebruys ben; *and* I ysraelitys ben . *and* I; þe seed of Abraham ben . *and* I; (23) And as lesse wyse I seye more I am *þe mynystrys of god þan þey*; In manye *trauaylys*. In pryson more aboundauntly . *in* woundys ouyr mesure; In *perylys of* death ȝerne I was (24) Of þe Iewys at fyue syþes . I took fourty * strokys on lesse; (25) Thryes *with* ȝerdys I am betyn. Ones I am stonyd . *and* thryes I hafe suffryd þe peryl of þe see; Bope nyght *and* day . I was *in* depnesse of þe see; (26) ȝerne *in* gauys . In peryles of flodys . In perelys of theuys . In perelys of kynne . In perels of[1] þe folc . In perelys of þe cytee . In perelys *in* þe waast; In perelys *in* þe see; In perelys *in* false freris; (27) In *trauayle* and caytyfnesse . In many wakyngys . *in* hu*ngur and* thrist . In many fasty*ngus*[2] . In cold *and* nakydnesse (28) ¶ *With* outen þoo thyngys þat ben oute forth *in* þe *body* . my instau*n*ce cotydyan þe whiche is þe bysynesse of alle þe kyrkys; (29) Who is syk *and* I am not syk; ¶ Who is sclaundred *and* I am not brent; (30) ¶ If it behouys to ioye I schal ioye of þoo thyngys þat ben of myn infirmyte; (31) ¶ God *and* þe fadyr of oure lord Iesu *crist* . *þat* is blessyd *in* worldys . he wot *þat* I lye not; (32) ¶ Of damasc þe *preuost* of þe folc of arathe þe kyng . he kepte þe cyte of damasc . so *þat* he schulde take me. (33) *and* by a wyndow *in* a lepe I am letyn downe by a wal *and* so I scapydé fro his handys

Si[3] *gloriari oportet non expedit quidem*; *veniam autem ad uisiones et reuelaciones domini*; (2) *scio hominem in christo . ante annos quatuordecim . siue in corpore . Siue extra corpus . nescio . deus scit*; *raptum huiusmodi vsque ad tercium celum .*

[1] MS. *of of.*

[2] The passage "*in hungur . . . fastyngus*" is written in the right margin, with caret after *wakyngys.*

[3] Initial *S* extends down four lines, its ornamentation down eleven more. In the right margin is written *c*^{m} 12 *cap.* 12^{m}, surrounded by a line.

* fol. 181, b, col. 2.

(3) *Et scio huiusmodi hominem . siue in corpore siue extra corpus nescio*; *deus scit* . (4) *quoniam raptus est in paradisum . et audiuit archana uerba que non licet homini loqui* . (5) *pro huiusmodi gloriabor . pro me autem nichil nisi in infirmitatibus meis*; (6) *Nam et si uoluero gloriari non ero insipiens*; *Veritatem enim dicam . parco autem ne quis me existimet supra id quod uidet in me . aut audit aliquid ex me* ; (7) *et ne magnitudo reuelacionum extollat me*: *datus est michi stimulus carnis mee angelus Sathane qui me colaphizet*; (8) *propter quod ter dominum rogaui ut discederet a me . et dixit michi*; (9) *sufficit tibi gracia mea*; *Nam uirtus in infirmitate perficitur*; *libenter igitur gloriabor in infirmitatibus meis . ut inhabitet in me uirtus christi* . (10) *propter quod placet michi in infirmitatibus . in contumelijs . in necessitatibus . in persecucionibus . in angustijs pro christo*; *Cum enim infirmor tunc potens sum* . (11) *factus sum insipiens uos me coegistis . ego enim a uobis debui commendari*; *Nichil enim minus feci ab hijs qui sunt supra modum apostoli*; *Tamen etsi nichil sum* . (12) *signa tamen apostolatus mei facta sunt super uos*; *in omni paciencia signis et prodigijs et uirtutibus*; (13) *Quid est enim quod minus habuistis preceteris ecclesiis . nisi quod ego ipse non grauaui uos*; *Donate michi hanc iniuriam* * (1) ȝif[1] it behouys to ioye . it spedys not certys; I schal come forsope to þe vysyons *and* reuelacions of god oure lord (2) I knowe a man *in* crist byfore fortene ȝeer . wheþer *in* þe body or *with*oute þe body I ne wot; god wot . raueschyd on þis manere vn to þe thrydde heuene; (3) ¶ And I knowe a man on þis maner raueschyd . wheþer in þe body or *with*oute þe body . I not wot; but god wot (4) þat is raueschyd *in* to paradyse . *and* herde pryue woordys þe whiche it is not leefful a man to speke; (5) ¶ For suyche maner I schal ioye . for me forsope I schal not ioye; but *in* my seeknesse . (6) ¶ Forwhy if I wolde hafe ioyed; I schal be not vnwyse; ¶ þerfore þe sopnesse I schal seye; ¶ I spare forsope lest any forsope trowe me ouer þat þat he sees in me . or herys any thyng of me; (7) *and*

[1] Initial ȝ- extends down four lines and into the upper margin.

* fol. 182, a, col. 1.

lest þe magnytude[1] of reuelacioun heue vp me; *þer* is gyfen to me a prycke of my flesch þe aungel sathan . *þat* he smyte me in þe necke; (8) For þe whyche I hafe prayd god thryes *þat* it schulde go awey fro me; *and* he seyde to me; (9) it suffyses to þee my grace; ¶ Forwhy vertu *in* seeknesse is maad parfyte; *þer*fore I schal ioye gladly *in* my syknesse *þat* þe vertue of crist dwelle *in* me; (10) ¶ For þe whyche thyng . I hafe likyng *in* my syknesse . In wrongys . *in* necessytees . *in* persecucyouns; In anguyschis for crist; ¶ *þer*fore when I am syk . þen I am myghty; (11) ¶ *I am maad vnwyse . þat is I beseme* vnwyse *and þat is þurgh ȝoure gylte* . for ȝee hafe *con*streynyd me ¶ *þer*fore I schulde hafe ben *com*mendid of ȝou . for nothyng lesse I dyde fro *þem þat* ben apostlys ou*er* my man*er* . *þat is to sey more worþi þan I as som thenkyn*; ¶ Forwhi *and* þof I am noght; (12) neþelees þe tooknys of myn apostolate ben don on ȝou . *in* alle pacyence . *and* tooknys . *and* wondyrs . *and* in vertues; (13) ¶ What is it *þer*fore *þat* ȝee lesse haddyn þen o*þer*e kyrkys . but *þat þat* myself greuyde ȝou not . ¶ Forgyfe ȝee me þis wrong (*14*) *Ecce*[2] *tercio hoc paratus sum uenire ad uos*; *et non ero grauis uobis*; *non enim quero que uestra sunt*; *sed uos*; *Nec enim debent filij parentibus thesaurisare*; *sed parentes filijs*; (*15*) *ego autem libentissime impendam*[3] *et super impendar ipse pro animabus uestris*; *licet plus uos diligens minus diligar*; (*16*) *Sed esto ego uos non grauaui . sed cum essem astutus dolo uos cepi* ; (*17*) *Numquid per aliquem eorum quos misi ad uos circumueni uos*; (*18*) *Rogaui titum et misi* * *cum eo fratrem*; *Numquid Titus vos circumuenit Nonne eodem spiritu ambulauimus*; *Nonne eisdem vestigijs*; (*19*) *Olim putatis quod excusemus nos apud vos*; *Coram deo in christo loquimur*; *Omnia autem karissimi propter uestram edificacionem*; (*20*) *timeo enim ne forte cum venero . non quales uolo inueniam uos*; *et ego inueniar a uobis qualem non uultis*; *ne forte contenciones . emulaciones . animositates dissenciones .*

[1] In the left margin the word *reuelacioun* is written, surrounded by a fine line.

[2] Initial *E* extends down four lines. In the margin is written *ca.* 13, in a red circle.

[3] MS. *impemdam.*

* fol. 182, a, col. 2.

detracciones . susurraciones . inflaciones sediciones . sint inter uos (*21*) *ne iterum cum venero humiliet me deus apud uos . et lugeam multos ex hijs qui ante peccauerunt et non egerunt penitenciam super immundicia et fornicacione et impudicicia quam gesserunt* (14) ¶ To þis thrydde tyme I am redy to come to 3ou; *and* I schal not be chariows to 3ou . *in takande 3oure thyngys*; ¶ For I seeke not þat 3oures ben but 3ou; ¶ For þe childre schal not tresoure to þe fadrys; but þe fadrys to þe chyldre (15) ¶ I forsope gladlyest . schal gife 3ou goostly thynges . *3he* and *temporal thyngys* to *3owre vse* . *and* I myself schal be ouergyuen for 3oure soulys; ¶ Þof I louende 3ou more . lesse be louyd; (16) But by it þat I greuyde 3ow not *by myself*; but when I hadde ben queynte I dysceyuede 3ou *with* treccherye . (17) wheþer by any of þem . þe whyche I sente to 3ou . I disseyuede 3ou; (18) ¶ I prayede Tyto *and* sente *with* hym a broþer *Luc or barnabas* wheþer Tyto dysseyued 3ou; ¶ Wheþer we hafe gon with þe same spyryt; wheþer not *with* þe same *traces*; (19) ¶ But now late 3ee trowyn; þat we excusyn vs at 3ou . ¶ But we speke þise thyngys byfore god *witnesse* and þat *in crist* þat *I dysseyue 3ou not* ¶ Þerfore al þat *I hafe* seyd is for 3oure edyficacyoun alþerderest breþere; (20) ¶ For I drede lest by hap . when I schal hafe comyn . þat I fynde 3ou not suyche as I wyle . *and* I be foundyn of 3ou not suche which 3ee wylle me *to be founden*; ¶ I drede lest by hap . contencyouns . emulacyouns . hatis discencyouns . bacbytyngys . susurracyouns þat *is sowyngys of dyscordys* inflacyouns batis be among 3ou; (21) ¶ lest eft when I schal hafe comyn; god meke me at 3ou; *and* so I sorewe manye of þem þat byfore han synnyd . *and* han not done þeyre penaunce of þeyre vnclennesse . *and* fornycacyoun . *and* vnchastite þat þey han done;

Ecce[1] *hoc tercio venio ad uos*; *In ore duorum vel trium testium stabit omne verbum*; (*2*) *predixi et predico . ut presens bis et nunc absens*; *hijs qui ante peccauerunt et ceteris omnibus*; quoniam *si venero iterum non parcam*; (*3*) *An experimentum queritis*

[1] The chapter-division of the English Authorized Version has been followed, though in the MS. Chap. XIII begins at Chap. XII, 14.

eius qui in me loquitur * *christus . qui in uobis non infirmatur . sed potens est in uobis*; (*4*) *Nam etsi crucifixus est ex infirmitate . sed uiuit ex uirtute dei*; *Nam et uos infirmi sumus in illo*; sed *uiuimus cum illo ex uirtute dei in uobis*; (*5*) *Vosmetipsos temptate . si estis in fide . ipsi uos probate*; *An non cognoscitis uosmetipsos . quia christus iesus in uobis est nisi forte reprobi estis*; (*6*) *Spero autem quod cognoscitis quia nos non sumus reprobi*; (*7*) *oramus autem dominum ut nichil mali faciatis . non ut nos probati pareamus*; sed *ut uos quod bonum est faciatis . nos autem ut reprobi simus*; (*8*) *Non enim aliquid possumus aduersus veritatem*; sed *pro ueritate*; (*9*) *Gaudemus enim quando nos infirmi sumus . uos autem potentes estis hoc et oramus . uestram consummacionem*; (10) *Ideo hoc absens scribo . ut non presens durius agam* . secundum *potestatem quam dominus dedit michi in edificacionem et non in destruccionem uestram*; (*11*) *De cetero fratres gaudete . perfecti estote . exhortamini . idem sapite . pacem habete*; *et deus pacis et dileccionis erit uobiscum*; (*12*) *Salutate inuicem in osculo pacis*; *salutant uos omnes sancti*; (*13*) *Gracia domini nostri iesu christi et caritas dei et communicacio sancti spiritus sit cum omnibus uobis Amen* (1) ¶ Lo þis thrydde tyme þat I come to 3ou; And þen in þe mowth of two or thre witnessys schal stande eche woord; (2) ¶ þerfore I byfore seyde twyes present *and* I sey byfore now absent to þem þat han synned byfore . *and* to alle oþere . þat if I eft come I schal not spare . (3) ¶ Or wheþer 3ee seeke þe experyment *or* prefe of hym þat spekys in me crist . þe whyche in 3ou is not syk; but he is myghty in 3ow; (4) ¶ Forwhi if he be crucyfyed in oure infirmyte; but now he lyues in þe vertue of god; ¶ Forwhy if we ben syke in hym . but we schal lyue with hym[1] of þe vertue of god anentys 3ou; (5) Tempte 3ee 3oureself . *and* preue 3ee 3ou if 3ee ben in þe feiþ; ¶ Or wheþer 3ee knowe not 3ouself þat iesu crist is in 3ou . but if it so be byhap þat 3ee ar reprouyd; (6) ¶ I hope forsoþe þat 3ee knowyn þat we ar not reprouyd; (7) we praye forsoþe to god þat 3ee do none ylle . not as we beseme preuyd; but þat 3ee don þat good is; we forsoþe be we *as bysemyn*

[1] In the left margin is written *a*.

* fol. 182, b, col. 1.

reprofyd; (8) þerfore we may not any thyng ageyn*us* þe soþnesse . but for þe soþnesse; (9) ¶ þerfore we ioyen when þat we ar syke; ȝee forsoþe ben myghty; *and* þat *not onely we ioyen* but ȝhe we pr*a*yen ȝoure *consummacyoun*; (10) ¶ þerfore absent I wryte þise thyngys to ȝou . þat I present do not *in* ȝou hardere aftyr þe power þat oure lord has gyfen to me in to edificac*youn and* not i*n* to ȝoure destr*ucc*yo*un* (11) ¶ Froheþen forþeward . breþ*e*re ioȝe ȝee . be ȝee * parfite . *and* exhorte ȝee to þat þe *ȝongere* . *and* þe same sauo*ur* ȝee . hafe ȝee pees . *and* god of pees *and* of loue schal be w*ith* ȝou; (12) ¶ Greete ȝee weel w*ith*inne to gydere i*n* holy kosse ȝow greete weel alle seyntys; (13) þe g*r*ace of oure lord iesu c̣rist *and* þe comunycac*youn* of þe holy gost; be w*ith* alle ȝou Amen.

* fol. 182, b, col. 2

AD GALATAS

*P*aulus[1] *apostolus . non ab hominibus neque per hominem . sed per iesum christum . et deum patrem qui suscitauit eum a mortuis (2) et qui mecum sunt omnes fratres ecclesiis Galacie; (3) Gracia uobis et pax a deo patre et domino nostro iesu christo . (4) qui dedit semetipsum pro peccatis nostris ut eriperet nos de presenti seculo nequam . secundum voluntatem dei et patris nostri (5) cui est gloria in secula seculorum amen; (6) ¶ Miror quod sic tam cito transferemini ab eo qui uos uocauit in graciam christi in aliud ewangelium . (7) quod non est aliud nisi sunt aliqui qui uos conturbant . et uolunt conuertere euangelium christi; (8) Sed licet nos aut angelus de celo euangelizet uobis preterquam quod euangelizauimus uobis . Anathema sit . (9) sicut predixi et nunc iterum dico; Si quis uobis euangelisauerit . preter id quod accepistis anathema sit; (10) ¶ Modo enim suadeo hominibus an deo; aut quero hominibus placere; si adhuc hominibus placerem christi seruus non essem;* (1) ¶ Poule apostyl . not of men nor thurgh man . but þurgh iesu crist *and* god þe fadyr . þe whyche has reysyd hym fro death . (2) *and* alle þe breþere þat ben with me to þe kyrkys of Galath . (3) grace to 3ou *and* pees of god oure fader *and* oure lord Iesu crist; (4) ¶ þe whyche gaf hymself for oure synnes so þat he schulde delyuere vs of þe world wyckyd þat is now . aftyr þe wylle of god oure fadyr (5) to whom is glorye in to worldys of worldys amen (6) ¶ I wondre þat 3ee be so sone born ouer fro hym þat callyde 3ou in to þe grace of iesu crist . in to an oþer ewangelye (7) þe whiche is none oþer; but if þat þer ben somme þat troblen 3ou; *and* wylle conuerte

[1] Initial *P* extends in all down thirty-four lines, the circular part making five short lines in the column, the tail of the letter extending down twenty-two lines of normal length, and the ornamentation up seven lines to the upper margin.

þe ewangelye of *crist*; (8) ¶ but [1] þof we or an awngelle of heuyn ewangelyse to ȝou . but *þat* þat we hafe ewangelysyd to ȝou; be he cursyd; (9) ¶ As I hafe byforseyd . *and* now eft I seye . who so has ewangelysid to ȝou . but *þat* þat ȝee hafe takyn of vs . be he cursyd; (10) ¶ þerfore amoneste I now to god or to men; or wheþer I seeke to plesen to men; ¶ If I schulde ȝit plese to men I schulde not be *cristis* seruant (*11*) ¶ *Notum enim uobis facio euangelium quod euangelizatum est a me . quia non est* secundum *hominem* . (*12*) *neque enim ego ab homine accepi illud . neque didici . sed per reuelacionem iesu christi*; (*13*) *Audistis enim* conuersacionem *meam aliquando in* [2] *iudaismo . quoniam supra modum persequebar* * *ecclesiam dei . et expugnabam illam* . (*14*) *et proficiebam in Iudaismo supra multos coetaneos meos in genere meo . abundancius emulator existens paternarum mearum traditionum* . (*15*) ¶ *Cum autem placuit ei qui me segregauit ex utero matris mee et uocauit per graciam suam* . (*16*) *ut reuelaret filium suum in me ut euangelizarem illum in gentibus*; *continuo non adquieui carni et sanguini*; (*17*) *neque veni Ierosolimam ad antecessores meos apostolos*; sed *abij in arabiam et iterum reuersus sum damascum* (11) ¶ þerfore I make it knowyn to ȝou . breþere þe Ewangelye þat is ewangelised of me . þat it is not aftyr þe man; (12) ¶ Nor I þerfore took it of man . nor leryd it of man . but þurgh reuelacyoun of iesu *crist*; (13) ¶ For ȝee hafe herde my *conuersacyoun* sum tyme *in* Iudaisme . *þat ouer* mesure I pursuede þe kyrke of god . *and* I discounfytyde it . (14) *and* I profytede *in* Iuerye abouen manye of euene age *in* my kyn mere aboundauntly þan *opere* . beande a folewere of my fadyrs *traditcyouns*; (15) When it lykys to hym forsope . þe whyche disceuerȝyde me of þe wombe of my modyr . *and* had callyd þurgh his *grace* . (16) *þat* he schulde schewe *in* me his sone *and* þat I schulde ewangelize hym *in* þe folc A none I assentyde not to þe flesch *and* to þe blood; (17) nor I cam not to Ier*usalem* to þe apostolys myn

[1] In the right margin is written *a*.

[2] *A* is written below this word in the lower margin.

* fol. 183, a, col. 1.

antecessourys; but I went in to Arabye . *and* eft I am turnyd ageyn to Damasche (*18*) *Deinde*[1] *post annos tres veni Ierosolimam uidere petrum* . *et mansi apud eum diebus quindecim*; (*19*) *Alium autem apostolorum uidi neminem* . *nisi Iacobum fratrem domini*; (*20*) *Que autem scribo uobis* . *ecce coram deo* quia non *mencior*; (*21*) *Deinde veni in partes Syrye et Cilicie*; (*22*) *Eram autem ignotus facie ecclesijs Iudee que erant in christo iesu*; (*23*) *Tantum autem auditum habebant*; quoniam *qui persequebatur nos aliquando* . *nunc euangelizat fidem quam aliquando expugnabat* . (*24*) *et in me clarificabant deum*;

Deinde post annos quatuordecim iterum ascendi Ierosolimam . *cum Barnaba assumpto et Tito*; (*2*) *Ascendi autem* secundum *reuelacionem* . *et contuli cum illis euangelium quod predico in gentibus*; *seorsum autem hijs qui uidebantur esse aliquid* . *ne forte in vacuum currerem* . *aut cucurrissem*; (*3*) *Sed neque Titus qui mecum erat cum esset gentilis*; *compulsus est* circumcidi; (*4*) *sed propter subintroductos falsos fratres qui subintroierunt explorare libertatem nostram quam habemus in christo Iesu* . *ut nos in seruitutem redigerent*; (*5*) *quibus neque ad horam cessimus subiectioni*; *ut ueritas euangelij permaneat apud uos*; (*6*) *Ab hijs autem qui uidebantur esse aliquid quales aliquando fuerint* . *nichil mea interest* * *Deus personam hominis non accipit*; *michi autem qui uidebantur esse aliquid* . *nichil contulerunt*; (*7*) *sed econtra cum vidissent quod creditum est michi euangelium prepucij*; *sicut et Petro circumcisionis*; (*8*) *qui enim operatus est petro in apostolatum circumcisionis* . *operatus est et michi inter gentes*; (*9*) *Et cum cognouissent graciam que data est michi Iacobus et Iohannes et Cephas que uidebantur columpne esse dextras dederunt michi et barnabe societatis* . *ut nos in gentes* . *ipsi autem in circumcisionem* . (*10*) *tantum ut pauperum memores essemus*; *quod etiam solicitus fui hoc ipsum facere* (18) ¶ penne

[1] Initial *D* extends down four lines; in the right margin is written *cap.* 2. c^m 2, surrounded by a fine line; but in the printed text the modern division of chapters is adhered to.

* fol. 183, a, col. 2.

aftyr thre ȝeer I cam to Ier*usalem* to se Petyr; *and* I dwellyde at hym fyftene dayes; (19) ¶ I saw none o*per* forsoþe of þe Apostolys . but Iame oure lordys bro*per*; (20) ¶ þoo thyngys forsoþe þe whyche I wryte to ȝou; loo byfor god witnesse þ*at* I lye not; (21) ¶ þen aftyr I cam i*n* to þe partyes of syry *and* Cylycye; (22) ¶ I was vnknowyn i*n* þe face of þe kyrkys of Judee þ*at* weryn i*n* cr*ist*; (23) ¶ Only forsoþe an heerynge[1] þey hadde; þ*at* he þ*at* pursuede vs su*m* tyme; now ewangelyses þe feith . þ*at* he debatyde som tyme . (24) and þei gloryfyedyn i*n* me god (1) ¶ þen aftyr fourtene ȝeer eft I ascendyde to Ier*usa*lin w*ith* Barnaba *and* Tyto takyn w*ith* (2) ¶ I ascendyde forsoþe aftyr þe reuelac*youn*; *and* w*ith* þem I tolde þe ewangelye þ*at* I pr*e*che i*n* þe folc; *I tolde* forsoþe atwynne fro þ*em* þe whiche besemedyn to be su*m*what *of auctorytee* lest by hap I schulde renne or hadde ru*n*nen[2] i*n* veyne (3) ¶ But nor Tyto þ*at* was w*ith* me when he hadde ben gentyle is *com*pellyd to be *cir*cumcysyd . (4) nor at þe houre gaf we stede; to þeyre subiecc*youn* . but for þe false bre*per*ene þe whyche vndyrentredyn to spye oure frecnesse þ*at* we hafe in iesu cr*ist* (5) þat þe soþnesse of þe ewangelye dwelle at ȝou; (6) ¶ Fro þ*em* forsoþe þe whyche besemedyn su*m*what to be . whyche þey were su*m*tyme it fallys to me not to telle ¶ For god takys not ma*n*nys p*er*sone ¶ þey forsoþe þe whyche besemydyn any thyng to ben; noght þei dyden to me . (7) but þe *con*trarye when þei sene þ*at* þe ewangelye of pr*e*pucye is betakyn to me . as it was to Petyr of cyrcumcysiou*n* (8) ¶ For he þ*at* wroghte Petyr i*n* to þe apostolate of circu*m*cysion . *and* he wroghte me among þe folc; (9) ¶ *And* when þei had knowen þe g*r*ace þ*at* is gyfen to me amo*n*g þe folc . Iame *and* petyr *and* Ion þe whyche besemydyn to be pylerys *of alle* þe *kyrke* þey gyfen to me *and* to Barnaba witnessyng of compan*y*e . þ*at* we among þe folc . þey forsoþe i*n* to cyrcumcysyoun (10) *onely þ*at we hadde mynde of þe poere; þ*at* I was bysy þ*at* same to done; (*11*) ¶ *Cum autem venisset*

[1] The second *-e-* of *heerynge* is written above the line, with caret after the first *-e-*.

[2] *A* in the right margin.

* fol. 183, b, col. 1.

Cephas Antiochiam in faciem ei restiti; quia *reprehensibilis erat* . (*12*) *prius enim quam venirent quidam ab Iacobo cum gentibus* edebat; *Cum autem venissent subtrahebat et segregabat se timens eos qui ex circumcisione erant*; (*13*) *Et simulacioni eius* con*censerunt ceteri Iudei* . *ita ut et barnabas duceretur ab eis in illam simulacionem*; (*14*) sed *cum vidissem* quod *non recte ambularent ad veritatem ewangelij* . *dixi Cephe coram omnibus*; *Si tu cum Iudeus sis gentiliter et non Iudaice viuis quomodo gentes cogis Iudaisare*; (*15*) *Nos natura Iudei* . *et non ex gentibus peccatores*; (*16*) *Scientes* autem *quod non iustificatur homo ex operibus legis nisi per fidem Iesu christi*; *et nos in christo iesu credimus* . *ut iustificemur ex fide Iesu christi* . *et non ex operibus legis*; *propter quod ex operibus non iustificabitur omnis caro*; (*17*) quod *si querentes iustificari in christo inuenti sumus et ipsi peccatores*; *Numquid christus peccati minister est*; *Absit*; (*18*) *Si enim que destruxi hoc iterum edifico* . *preuaricatorem me constituo*; (*19*) *Ego enim per legem legi mortuus sum*; *ut deo uiuam*; *christo confixus sum cruci*; (*20*) *Viuo* autem *iam non ego*; *uiuit vero in me christus*; quod *autem nunc viuo in carne*; *in fide uiuo filij dei*; *qui dilexit me et tradidit semetipsum pro me*; (*21*) *Non abicio graciam dei*; *Si enim per legem iusticia*; ergo *christus gratis mortuus est* (11) ¶ When Petyr[1] forsope had comen to Antyoche I ageynstode hym in þe face . for he was to blame (12) ¶ For byfore þat som schulde come to Iame . he ete with þe folc; when forsope þei hadde comen; he withdrowe hym *and* dysseueryde hym dredande þem þe whiche were of þe circumcysyoun . (13) *and* opere Iewys assentyd to þeire symulacyoun . so þat barnabas schulde be lad of þem in to þat symulacyoun (14) ¶ But when I saw þat þey wente not riȝtly to þe veryte of þe ewangelye; I seyde to Petyr byfore þem alle; ¶ If þou O Petyr; when þou art a Iew lyuyst gentyly *and* not Iewly hou constreynes þou þe folc to lyfe Iewly (15) ¶ We þurgh kynde ben Iewys *and* not synful men of þe folc . (16) we wytande forsope þat þe man is not Iustyfyed of þe dedys of þe lawe; but þurgh þe feiþ of oure lord Iesu crist; ¶ *And* we trowyn in

[1] In the left margin is written : *note of correccioun.*

Iesu crist þat we be iustyfyed of þe feyth of crist . *and* not of þe werkys of þe lawe; ¶ þerfore of þe werkys of þe lawe schal not be iustyfyed eche flesch (17) ¶ But if we sekande to be iustyfyed *in* crist *and* we ar founden synnars . whe*þer* crist is mynystre of synne ¶ God schylde (18) ¶ If *þer*fore * þise thyngys þat I hafe destryed eft I bilde ageyn I stable me to be preuarycato*ur* (19) ¶ þerfore þurgh þe lawe . to þe lawe I am dead . *and* I am circumcysyed to þe crosse . þat I lyfe to crist; (20) I lyfe forsope *þurgh* ver*tues but* now not I *aftyr þe flesch*; crist forsope lyfes *in* me; ¶ þat forsope þat I now lyfe *in* þe flesch; I lyfe to þe feiþ of goddys sone [1] þe whyche has louyd me . *and* bytook hymself for me; (21) I caste not awey þe grace of god; þerfore if ryghtwysnesse is þurgh þe lawe; þen crist freely is dead

O[2] *Insensati Galathe quis uos fascinauit non obedire veritati . ante quorum oculos Iesus christus prescriptus est . et in uobis crucifixus . (2) hoc solum volo a uobis discere; Ex operibus legis spiritum accepistis . an ex auditu fidei; (3) sic stulti estis . ut cum spiritu ceperitis nunc carne consummamini; (4) Tanta passi estis sine causa . si tamen sine causa; (5) Qui ergo tribuit uobis spiritum et operatur uirtutes in uobis ex operibus legis an ex auditu fidei; (6) Sicut scriptum est: Credidit Abraham deo et reputatum est ei ad iusticiam; (7) Cognoscite ergo quia qui ex fide sunt; hij sunt filij Abrahe; (8) Prouidens autem scriptura quia ex fide iustificat gentes deus; prenunciat Abrahe . quia benedicentur in te omnes gentes; (9) Igitur qui ex fide sunt . benedicentur cum fideli abraham; (10) Quicumque enim ex operibus sunt legis . sub maledicto sunt; scriptum est enim; maledictus omnis qui non permanserit in omnibus que scripta sunt in libro legis . ut faciat ea; (11) Quoniam autem in lege nemo iustificatur*

[1] MS. *goddyssone.*

[2] Initial *O* extends down four lines. In the space to the left, between the columns, is written *ca*^{m} 3^{m}, surrounded by a line; in the right margin is written *c*^{m} 3.

* fol. 183, b, col. 2.

apud deum manifestum est; *quia iustus ex fide viuit*; (*12*) *lex autem non est in fide*; *sed qui fecerit eam viuet in illis*; (*13*) *christus nos redemit de maledicto legis . factus pro nobis maledictum*; *quia scriptum est . maledictus omnis qui pendet in ligno* . (*14*) *ut in gentibus benediccio Abrahe fieret in christo iesu ut pollicitatem spiritus accipiamus per fidem*; (*15*) *fratres* secundum *hominem dico*; *Tamen hominis confirmatum testamentum nemo spernit aut superordinauit*; (1) ¶ Ha ȝee woode Galathys who ȝou has enchauntyd . *or dysseued* not for to obeysche to þe soþnesse; byfore þe eyen of whom crist iesu is dampnyd *and in* ȝou crucyfyed; (2) þis of ȝow I wolde lerne . wheþer of þe werkys of þe lawe ȝee hafe taken þe spyryt . or of þe herynge of þe feyth; (3) ¶ þen be ȝee so folys . þat ȝee hafe begunnyn with þe spyryt; *and* now ȝee eendyn in þe flesch; (4) ¶ So manye thyngys ȝee suffryn withoute cause; if neþelees with oute cause *it be but* þat *may profyte to ȝou* þat *thyng* þat *ȝee hafe suffryd if ȝee turne ageyn*; (5) ¶ þerfore he þat gaf ȝou þe spyryt . *and* wyrkys vertues in ȝou . wheþer of þe werkys of þe lawe or of herynge* of þe feith . (6) as it is wryten; Abraham leuyde to god; *and* it is arettyd to hym to riȝtwisnesse; (7) ¶ þerfore knowe ȝee þat þei þat ben of þe feiþ; þoo ben þe childre of Abraham; (8) ¶ þe holy writ forsoþe schewande byfore . þat god iustyfyes þe folc of þe feiþ . he warnede byfore to abraham . þat alle þe folc schal be blessyd in þee; (9) þerfore þei þat ben of þe feiþ . schal be blessyd with trewe Abraham; (10) ¶ þerfore who so ben of þe werkys of þe lawe; þei ben vnder þe waryyng; ¶ For it is wryten; ¶ Waryyd is eche man *pat* dwellys not in alle þat ben writen in þe book of þe lawe . so þat he do þem; (11) ¶ For þat forsoþe þat no man is iustifyed in þe lawe at god; þerfore it is opyn . þat þe riȝtwys man lyfes of þe feiþ . (12) þe lawe forsoþe is not of þe feiþ; ¶ But he þat has done þoo thyngys; hee schal lyfe in þem; (13) Crist forsoþe has ageyn bouȝt vs of þe waryed of þe lawe; he is maad for vs þe waryed thyng *of þe lawe*; For it is writen Waryed is eche man þat hangys in þe tre; (14) so þat in þe folc þe blessyng of Abraham schulde be

* fol. 184, a, col. 1.

in iesu crist; þat we take þe byhest of þe spyryt þurgh þe feiþ; (15) ¶ Brepere I seye or *profe* þise thynges aftyr þe man *or aftyr mannys custome*; ¶ Neþelees þe testament of man *con*fermyd no man dyspyse [1] or ouerordeyne [1] (*16*) ¶ *Abrahe dicte sunt promissiones et semini eius*; *Non dicit et seminibus quasi in multis . sed quasi in vno et semini tuo qui est christus*; (*17*) *hoc autem dico testamentum confirmatum a deo . que post quadringintos et triginta annos facta est lex . non iritum facit ad euacuandam promissionem*; (*18*) *Nam si ex lege hereditas iam non ex promissione*: *Abrahe autem per repromissionem donauit deus* (*19*) *quid ergo lex . propter trangressiones posita est donec veniret semen cui promiserat . ordinata per angelos in manu mediatoris*; (*20*) *mediator autem vnius non est*; *deus autem vnus est* . (*21*) *Lex ergo aduersus promissa dei . Absit*; *si enim data esset lex que posset uiuificare uere ex lege esset iusticia*; (*22*) *sed conclusit scripta . omnia sub peccato . ut promissio ex fide iesu christi daretur credentibus*; (*23*) *prius autem quam veniret fides . sub lege custodiebamur conclusi in eam fidem que reuelanda erat*; (*24*) *Itaque lex pedagogus noster fuit in christo iesu . ut ex fide iustificemur* . (*25*) *At vbi venit fides iam non sumus sub pedagogo* . (*26*) *Omnes enim filij dei estis per fidem que est in christo Iesu*; (*27*) *Quicumque enim in christo baptisati estis christum induistis* . (*28*) *Non est Iudeus neque Grecus . non est seruus neque liber . non est masculus neque femina*; *Omnes enim uos vnum estis in christo iesu*; (*29*) *si autem uos christi ergo Abrahe semen estis*; secundum *promissionem heredes* [2] (16) ¶ * To Abraham ben seyd promyssiouns . *and* to þe seed of hym; ¶ he seys not *in* þe seedys . as *in* manye; but as *in* one *and in* þi seed þat is *crist*; (17) ¶ þis forsope testament *con*fermyd of god *þurgh sware* . þat þe lawe makys not fals [3] for to voyde þe byheste þe whiche *lawe* is maad aftyr foure hundred *and* thretty 3ere: (18) ¶ Forwhy if of þe lawe were þe erytage þen is not of byheste; To abraham

[1] -þ has been inserted later at the end of these two words.
[2] A paragraph mark is placed before *heredes*, which is written underneath *promissionem* in the bottom margin.
[3] *A* in right margin, and underneath it *note*.
* fol. 184, a, col. 2.

forsope god ȝaf þorouȝ byheste[1] (19) *þerfore* what þe lawe; or wherfore *of god is þe lawe gyfen* ¶ þe lawe is sett for transgressyon . tyl þe seed shulde hafe comen *þat is crist* to whom god hadde byhyght . ordeynyd þurgh þe aungelys . *þat is Moises* and *opere mynystres of god in* þe hand of þe medyatour; (20) A mene forsope of one is not; god forsope is one (21) ¶ *þerfore* þe lawe ageyn þe byhestys of god; God schylde; For if þe lawe were gyfen *þat* myghte qwykne; *þenne verrayly* of þe lawe were ryghtwysnesse; (22) ¶ But þe wryt has *con*cludyd alle thyngys . vndyr þe synne; *þat* þe byheste schulde be gyfen to þe beleeuande of þe feiþ of iesu *crist*; (23) ¶ Byfore forsope *þat* þe feiþ come . we were kept speryd vnder þe lawe *in* to *þat* feiþ *þat* was to be schewyd; (24) ¶ *and þerfore* þe lawe was oure *mayster in* iesu *crist*; *þat* we be iustyfyed of þe feiþ; (25) ¶ But when þe feiþ com . þen be we not vndyr Pedagoge; (26) ¶ For alle ȝee arn þe chyldre of god þurgh þe feiþ of iesu *crist*; (27) ¶ For who so ȝee be *þat* ar baptysyd *in crist*; ȝee ben clad *in crist*; (28) ¶ *þer* is not Iew nor Grec . *þer* is no seruaunt nor free man . *þer* is no man ne wo*m*man *of þise one worþiere þan an oþer* ¶ For alle ȝee ar one *in crist*; (29) *and* if ȝee forsope ar of *crist* þen be ȝee þe seed of Abraha*m* . *and* ȝee ben heyrys of þe kyngda*m* afte*r* þe byheste;

Dico[2] *autem quanto tempore . heres paruulus est . nichil differt a seruo . cum sit dominus omnium* (2) *sed sub tutoribus et actoribus est usque ad prefinitum tempus a patre*; (3) *Ita et nos cum essemus paruuli . sub elementis huius mundi eramus seruientes*; (4) *At vbi venit plenitudo temporis misit deus filium suum factum ex muliere factum sub lege . (5) ut eos qui sub lege erant redimeret ut adopcionem filiorum reciperemus dei*; (6) *Quoniam autem estis filij dei misit deus spiritum filij sui in corda nostra clamantem Abba pater*; (7) *Itaque iam non est seruus sed filius; quod si filius et heres per deum*; (8) *sed tunc quidem*

[1] *To . . . byheste* is written in the right margin, with caret after *of byheste*.
[2] Initial *D-* extends down four lines; in the right margin c^m 4^m *cap.* 4^m, surrounded by a red line.

ignorantes deum; *ijs qui natura non sunt dij seruiebatis*; (*9*) *Nunc autem cum cognoueritis deum . immo cogniti sitis a deo quomodo conuertimini iterum ad infirma et egena elementa . quibus denuo seruire uultis*; (*10*) * *Dies obseruatis et menses et tempora et annos*; (*11*) *timeo*[1] *uos ne forte sine causa laborauerim in uobis*; (*12*) *Estote sicut ego . quia et ego sicut uos*; *fratres obsecro uos nichil me lesistis*; (*13*) *Scitis autem quia per infirmitatem carnis euangelisaui uobis iam pridem*; (*14*) *et temptacionem uestram in carne mea non spreuistis . neque respuistis . sed sicut angelum dei excepistis me sicut christum iesum*; (*15*) *Vbi est ergo beatitudo uestra*; *Testimonium enim perhibeo uobis . quia si fieri potuisset oculos uestros eruissetis et dedissetis michi*; (*16*) *ergo inimicus factus sum uobis uerum dicens uobis*; (*17*) *Emulantur uos non bene . sed excludere uos uolunt ut illos emulemini*; (*18*) *Bonum autem emulamini in bono semper*; *et non tantum cum presens sum apud uos*; (*19*) *filioli mei quos iterum parturio donec formetur christus in uobis*; (*20*) *vellem autem esse apud uos modo et mutare uocem meam quoniam confundar in uobis*; (1) ¶ I[2] seye forsope . how long tyme þe eyr is a lytyl chyld . he dyuersys not fro a seruaunt þof he be lord of alle hys thyngys; (2) but vndyr tutours *and* defenderys he is vn to þe tyme determyned of þe fadyr; (3) So *and* we when we hadde ben lytle chyldre we were seruande vndyr þe elementys of þe worlde (4) ¶ But when þe plente of þe tyme cam . god sente his sone maad of womman maad vndyr þe lawe; (5) so þat þei þat were vndyr þe lawe he schulde bye ageyn . þat we schulde resceyue þe adopcion of þe chyldre . þat *is* þat *we schulden be parteners of goddys glorye*; (6) ¶ For ȝee forsope ben þe chyldre of god; þerfore god sente þe spyryt of his sone *in* oure hertys cryande fadyr fadyr; (7) ¶ þerfore now is he not seruaunt but sone; *and* if he be sone *and* heyr he schal be þurgh god; (8) ¶ but þen certys when ȝee *were vntrewe* not knowande god . ȝee seruedyn to þem þe whyche ben not goddys *in* þeyre kynde (9) ¶ Now forsope when ȝee hafe

[1] *-o* written above the line, with caret after *time*.

[2] In the left margin is written *a*, and a hand points to it and the beginning of the paragraph.

* fol. 184, b, col. 1.

knowe god but ra*þere* ȝee ben knowyn of god . how schal ȝee turnyn eft to þe syke *and* þe nedy elementys to þe whyche ȝee wylen eft serue; (10) þe dayes ȝee kepe *and* monys *and* tymes *and* ȝeres; (11) I drede forsoþe lest by hap*pe* w*i*th oute cause . I hafe t*r*auaylyd i*n* ȝou (12) ¶ Be ȝee as I *am* w*i*thoute *þe lawe* for I was *somtyme* i*n* *þe lawe* as ȝee *wille be* ¶ Bre*þere* I pr*a*ye ȝou . for ȝee hafe not hurt me . (13) ȝee witen forsoþe *þat* þurgh þe infi*r*myte of flesch . I pr*e*chyde to ȝou þe euangelye now fyrst; (14) *and* ȝee dyspysyden not nor forsokyn ȝoure te*m*ptacyou*n* . i*n* myn flesch . but as an au*n*gylle of god ȝee hafe * taken me as iesu cr*i*st . (15) ¶ *þer*fore where is ȝoure blyssednesse; ¶ *þer*fore I bere witnesse of ȝow *þat* if it myȝte hafe ben *to* *þe* pr*o*fyt *of* *þe kyrke* ȝee schulde hafe put oute ȝoure eȝen *and* hafe gyfen to me; (16) *þer*fore am I maad enemy to ȝou seyande þe soþe to ȝou; (17) þei louyn ȝou *but* not weel *or* *profitably* . but þey wyl excluden ȝou *fro* *þe feip* so *þat* *þem* ȝee suye i*n* *obseruauncys* *of* *þe lawe*; (18) ¶ þe goode forsoþe sue ȝee i*n* goode euermore *and* not onely when I am pr*e*sent at ȝou; (19) mi litle chyldre þe whiche eft I bere; til *þat* cr*i*st be formyd i*n* ȝou; (20) ¶ I wolde forsoþe be at ȝou now; *and* chau*n*ge my voice i*n* blamande ȝou; for I am schent i*n* ȝou; *þat* *is* *byfore* *o*þere *I* *am* *schamyd* *for* *ȝou* (*21*) ¶ *Dicite* mi*c*hi *qui* *sub* *lege* *uultis* *esse* . *lege*m *non* *legistis*; (*22*) scr*i*p*tum* est *enim*; *quoniam* *Abraham* *duos* *filios* *h*abuit *vnum* *de* *ancilla* et *vnum* *de* *libera*; (*23*) sed *qui* *de* *ancilla* secundum *carne*m *nat*us est *qui* autem *de* *libe*ra *per* *repromissionem*; (*24*) *que* *sunt* *per* *allegoriam* *dicta*; *hec* enim *sunt* *duo* *testamenta*; *vnum* *quidem* *in* *monte* *Syna* *in* *seruitutem* *gene*rans *que* *est* *agar*; (*25*) *Syna* *enim* *mons* est *in* *Arabia* *qui* coniu*n*ctus est *ei* *qui* *nunc* est *Ierusalem* . *et* *seruit* *cum* *filijs* *suis*; (*26*) *Illa* autem *sursum* *qui* est *ierusalem* *libera* est *que* est *mater* *nostra* . (*27*) *scriptum* est *enim*; *letare* *sterilis* *que* *non* *paris*; *erumpe* *et* *clama* *que* *non* *parturis* *quia* *multi* *filij* *deserte* *magis* *quam* *eius* *que* *non* *habet* *virum*; (*28*) *Nos* autem *fratres* secundum *ysaac* *promissionis* *filij* *sumus* . (*29*) sed *quomodo* *tunc* *qui* secundum *carnem* *nat*us *fuerat* *persequebatur* *eum* *qui* secundum

* fol. 184, b, col. 2.

spiritum; *ita et nunc* . (*30*) sed *quid dicit scriptura Eice ancillam et filium eius* . *non enim heres erit filius ancille cum filio libere*; (*31*) *Itaque fratres iam non sumus ancille filij* sed *libere* . *qua libertate christus nos liberauit* .

State et nolite iterum iugo seruitutis con*tineri* (21) ¶ *My chyldre* seye ȝee to me *or answere me* ȝee þat wil be vnder þe lawe hafe ȝee not redd þe lawe; (22) ¶ It is wryten þat Abraham hadde two chyldre one of þe maydyn; *and* one of þe free; (23) But he þat was of þe mayden . is born aftyr þe flesch . he forsoþe þat is of þe free is þurgh[1] repromyssyoun . (24) þe whiche ben seyde by allegorye; þise forsoþe ben two testamentis one certis in þe mount of Syon gendrande men in to seruage; þe whyche is tokynd agar; (25) ¶ Syna forsoþe is an hyl in Arabye þe whiche is ioyned to hyre þat is now Ierusalem *and* seruys with his chyldre; (26) ¶ But þat Ierusalem forsoþe þat is aboue; sche is fre þe whiche is oure modyr; (27) ¶ þerfore it is writen; þou bareyne be glad þat þow berist not; brest oute *and* cry þow þat * trauelyst not with chylde; For many chyldre ar more left . or forsakyn þen of hyr þat has þe husbande; (28) we forsoþe ben þe childre of byheste brepere . aftyr ysaac (29) ¶ But how penne he þat was born aftyr þe flesch pursuede hym þat after þe spirit *was born* . so *and* it now; (30) ¶ But what seis holy wryt; Cast oute þe mayden *and* hyr chyld; for þe sone of þe mayden schal not be eyr with þe sone of þe free; (31) þerfore my brepere we be not þe sonys of þe mayden . but of þe fre wyfe . with þe whyche frenesse crist has vs delyueryd or maad free .

(*1*) þerfore stande ȝee *and* wile ȝee not eft be withholdyn vndyr þe ȝok of seruage (*2*) *Ecce*[2] *ego Paulus dico uobis quoniam si circumcidamini christus uobis nichil proderit* (*3*) *Testificor autem rursum omni homini circumcidenti se quoniam debitor*

[1] An *a* is written in the right margin opposite.

[2] Initial *E-* extends down four lines; in the left margin is written c^m 5, *ca.* 5, surrounded by a line; however, in the printed text the verse-numbering of the Vulgate and English Authorized Version is followed.

* fol. 185, a, col. 1.

est *vniuerse legis faciende;* (4) *Euacuati estis a christo qui in lege iustificamini*; *a gracia excidistis*; (5) *Nos autem a spiritu ex fide spem iusticie expectamus*; (6) *nam in christo iesu . neque circumcisio . neque aliquid prepucium valet . sed fides que per dilectionem operatur*; (7) *Currebatis bene . quis uos impediuit ueritati non obedire*; *Nemini consenseritis . (8) persuasio hec non est ex eo qui uocat uos . (9) modicum fermentum totam massam corrumpit*; (*10*) *Ego autem confido in uobis in domino*; quod nichil *aliud sapietis*; *Qui* autem *conturbat uos*; *portabit iudicium quicumque est ille* (*11*) ¶ *Ego* autem *fratres si circumcisionem adhuc predico . quid adhuc persecucionem pacior . ergo euacuatum est scandalum crucis*; (*12*) *vtinam* [1] *et abcidantur qui uos conturbant*; (2) ¶ Lo I Powyl sey to ȝou þat if ȝee ar circumcysyd crist has profytyd not to ȝou; (3) I gife witnesse forsoþe to eche man circumcydande hym þat he is dettour of alle þe lawe to be don; (4) ¶ ȝee ben voydyd fro crist; þe whyche ar iustyfyed [2] *in* þe lawe . *and* ȝee hafe fallyd fro grace; (5) ¶ We forsoþe abyden of þe feiþ hope of riȝtwysnesse *in* þe holy spyryt (6) ¶ Forwhi *in* iesu crist noyþer circumcysioun nor prepucye any thyng is worth . but þe feiþ þe whiche werkys by charytee (7) ¶ ȝee ronne weel who lettyde ȝou not to be Buxum to þe soþnesse . ¶ To none of þem hafe ȝee consentid (8) for þat persuasyoun is not of hym þat callyde ȝou . *to þe lyf but of þe deuyl* (9) ¶ A lytil sour dowgh [3] corruptis alle substaunce *of þe leueyne*; (10) ¶ I treste to ȝou in god þat ȝee none oþer thyng schul sauere þen þat þat *I tauȝte ȝou* ¶ he forsoþe þat sturbys * ȝou [4] he schal bere þe dome *or dampnacioun* what so euere he is; (11) ¶ þerfore breþere if I preche ȝit cyrcumcysyoun; wherto suffre I ȝit persecucioun; ¶ þen it is voydyd þe sclaundre of þe crosse; (12) ¶ *and* wolde god þat þei were cuttyd awey þat sturble ȝou (*13*) *Uos autem in libertatem uocati estis fratres . tantum ne libertatem in occasionem detis carnis . sed per spiritus* [5]

[1] *A* in left margin.
[2] *-fy-* in *iustyfyed* is written above the line, with caret after the former *-y-*.
[3] MS. *sourdowgh*.
[4] In the upper margin is written *a*, connected with this word by a line.
[5] *Spiritus* in right margin.

* fol. 185, a, col. 2.

*caritat*em *seruite inuicem*; (*14*) omn*is enim lex in vno sermone* im*plet*ur; *Diliges proximum tuum sicut teipsum*; (*15*) quod *si inuicem inordetis et comedetis uidete ne ab inuicem* con*summa*mini;(*16*) *Dico* autem *spiritu ambulate . et desideria carnis non perficiatis*; (*17*) *Caro enim* con*cupiscit aduers*us *spiritum . spiritus* autem *aduersus carnem*; *Hec enim sibi aduersant*ur *. ut non quecumque uultis illa faciatis*; (*18*) quod *si spiritu ducimini . non estis sub lege*; (*19*) *Manifesta* autem *sunt opera carnis . que sunt . fornicacio . immundicia . impudicicia . luxuria* . (*20*) *ydolor*um *seruit*us . *ueneficia . inimicicie* . contenciones *. emulaciones . ire . rixe . dissenciones . secte* . (*21*) *inuidie . homicidia . ebrietates* . com*messaciones . et hijs similia . que predico uobis sicut predixi* . *quoniam qui talia agunt regnum dei non* consequen*t*ur; (*22*) *Fruct*us autem *Spiritus est . caritas . gaudium . pax . paciencia . longanimitas . bonitas . benignitas . mansuetudo* . (*23*) *fides . modestia* . con*tinencia . castitas . aduersus huiusmodi non* est *lex*; (*24*) *qui* autem *sunt christi carnem suam crucifixerunt cum uicijs et concupiscencijs*; (*25*) *si spiritu uiuimus spiritu et ambulemus*; (*26*) *Non efficiamur inanis glorie cupidi . inuicem prouocantes inuicem inuidentes*; (13) ¶ ȝee forsope brepere ar[1] callyd in to frenesse only þat ȝee gyfe not þe frenesse in occasyoun of flesch; but þurgh charyte of þe spyryt serue ȝee to gydere; (14) for alle þe lawe is fulfyld *in one* woord . þat *is in one comaundement of charyte*; þou schalt loue þi neghebore as þiself; (15) For if ȝee byten with inne togydere *and* etyn eche one oþer . by see ȝee ȝou lest ȝee be not fro o twynne eendyd; (16) ¶ I seye forsope in crist ¶ Go ȝee with þe spyryt . *and* þanne ȝee schal not parforme desyres of þe flesch; (17) for þe flesch coueytys ageyn þe spyryt; þe spyryte forsope ageyn þe flesch; For þise þingys to þemself togydere contrayen; so þat not alle þingis þat ȝee wilen *after þe flesch þoo* ȝee do (18) ¶ For if ȝee be lad after þe spyryt ȝee be not vnder þe lawe . (19) ¶ For þe dedys of þe[2] flesch ben opynly schewyd . þe whiche ar fornycacyoun . vnclennesse . vnchastite . leccherye . (20) seruyse

[1] In the right margin is written *a* and *note*.
[2] A hand drawn in red in the right margin points to this sentence.

of ydolys . Wycchecraftys . enemytees . *contencyouns* . enuyes . Wrathys . chydyngys . discency*ouns* . sectis . (21) enuyes . Man*slaghtys . dronkenessys . *commessacions* . *and* lyke to þise . þe whyche I preche to ȝou as I hafe seyd byfore . þat þei þat suyche thyngis don þei schal not folewe þe kyngdam of heuyn (22) ¶ þe[1] fruyt forsoþe of þe spyryt is charyte . ioye . pees . pacience . longanymytee . goodnesse . benygnete . myldenesse . (23) feiþ . modestite . *con*tynence chastite; ageyn þise manȩr is no lawe; (24) þei forsoþe þat ben of crist . þei hafe crucyfyed þeyre flesch with þe vices . *and* þe lustys þerof . (25) ¶ If We lyue with þe spyryte; go we with þe spyryt . (26) ¶ Be we not maad coueytouse of veyne glorye styryng to gydere to wrathe . or to *con*tency*ouns* . nor enuyande to gydere

Fratres[2] *etsi preocupatus fuerit homo in aliquo delicto . uos qui spiritales estis huiusmodi seruite in spiritu lenitatis* consider*ans teipsum ne et tu tempteris* . (*2*) *alter alterius onera portate* . *et sic adimplebitis legem christi*; (*3*) *Nam si quis existimat se aliquid esse* . *cum nichil sit* . *ipse se seducit*; (*4*) *opus autem suum probet vnusquisque* . *et sic in semetipso tantum gloriam habebit et non in altero*; (*5*) *vnusquisque enim onus suum portabit*; (*6*) *Comunicet autem his qui catezizatur uerbo ei qui catezizat in omnibus bonis* (*7*) *Nolite errare deus non irridetur*; (*8*) *quod enim seminauerit homo hoc et metet* . *quoniam qui seminat in carne sua* . *de carne sua et metet corrupcionem*; *qui autem seminat in spiritu*; *de spiritu metet uitam eternam*; (*9*) *Bonum autem facientes non deficiamus*; *tempore enim suo metemus non deficientes*; (*10*) *Ergo dum tempus habemus operemur bonum ad omnes*; *maxime autem ad domesticos fidei*; (*11*) *Videte qualibus literis scripsi uobis mea manu*; (*12*) *Quicumque enim uolunt placere in carne* . *ij cogunt uos circumcidi tantum ut crucis christi persecusionem paciantur non*; (*13*) *Neque enim qui circumciduntur legem custodiunt* . *sed uolunt uos circumcidi*

[1] *A* in left margin.

[2] The upper part of the initial *F* extends down four lines, the lower part down ten more; in the left margin is written: *c*[m] 6[m] *cap*[m] 6[m], surrounded by a line.

* fol. 185, b, col. 1.

ut in carne uestra glorientur: (*14*) *Michi autem absit gloriari nisi in cruce domini nostri iesu christi . per quem michi mundus crucifixus est et ego mundo*; (*15*) *In christo enim Iesu neque circumcisio aliquid ualet neque prepucium*; *sed noua creatura*; (*16*)*Et quicumque hanc regulam secuti fuerit . pax super illos et misericordia . et super israhel dei*; (*17*) *De cetero nemo michi molestus sit*; *Ego enim stigmata*[1] *domini Iesu in corpore meo porto*; (*18*) *Gracia domini nostri Iesu christi cum spiritu uestro fratres AmeN* (1) ¶ And[2] brepere if any man were ocupyed or slyden in any trespas . ȝee þat ben goistly suyche a maner man enfourme ȝee in þe spirite of softnesse; biholdande þiselfe lest þat þou be not temptyd; (2) ¶ Oyþer of oþer bere ȝee þe chargys *and* so ȝee schal fulfylle þe lawys of crist (3) ¶ Forwhi whoso trowys hym to be ought . when he be * nought he disceyuys hymselfe (4) ¶ His owne werk forsope profe *or examyne* eche man *and* so *in* hymselfe onely he schal hafe ioye *and* not in an oþer *mannys preysyng* (5) ¶ Eche man forsope[3] schal bere his charge; (6) ¶ Comyne he forsope that is enformyd þurgh þe woord; to hym þat enformys hym in alle goodys; (7) Erre ȝee not . god is not scornyd; (8) For þe thyng þat man sowis þoo thyngys he schal schere; *and* he þat sowys in his flesch; of his flesch he schal schere corrupcyoũn;[3] he forsope þat sowys in þe spyryt; of þe spyryt he schal schere þe euerlastande lyf (9) ¶ Fayle not we doande þe goode; for in his tyme we schal schere not faylande; (10) ¶ þerfore whil[3] we hafe tyme . wyrke we good to alle *and* most forsope to þe homlyest of þe feiþ; (11) ¶ See ȝee with what lettrys I wrot to ȝou with my hande (12) whoso þerfore wil plese in þe flesch þei constreyne ȝou to be circumcydid; onely þat þei suffre not persecucyoun of þe crosse of crist; (13) For þei þat arn circumcydyd . kepe not þe lawe; but þei wile ȝou to be circumcydid þat þei ioyen in ȝoure flesch (14) ¶ To me forsope god schylde to ioye; but in[3] þe crosse of oure lord iesu crist . by whom þe world is crucyfyed to me; *and* I to þe world (15) for in iesu crist noyþer

[1] MS. *stigmamata*.
[2] *a* in left margin.
[3] In the right margin opposite is written *a*.
* fol. 183, b, col. 2.

circumcysion nor prepucye any þing is worth . but newe creature . þat *is newe lif þurgh þe feiþ* (16) ¶ *And* whoso euere has folwyd þis rewle; pees be vpon *þem and* mercy *and* vpon israel of god; (17) ¶ Heþin forþeward be no man heuysom to me; for I forsope bere þe poyntys of peynys of oure lord iesu *in* my body . (18) ¶ þe grace of oure lord iesu crist be with 3oure spirite euere AmeN.

AD EPHESIOS

Paulus[1] *apostolus Iesu christi per uoluntatem dei sanctis omnibus qui sunt Ephesi et fidelibus in christo iesu* . (*2*) *Gracia uobis et pax a deo patre nostro et domino iesu christo*; (*3*) *Benedictus deus et pater domini nostri iesu christi qui benedixit nos in omni benediccione spiritali in celestibus in christo iesu* . (*4*) *sicut elegit nos in ipso ante mundi constitucionem* . *ut essemus sancti et immaculati in conspectu eius in caritate*; (*5*) *Qui predestinauit nos in adopcionem filiorum per iesum christum in ipsum* . secundum *propositum uoluntatis sue* (*6*) *in laudem glorie gracie sue* . *in qua gratificauit nos in dilecto filio suo* (*7*) *in quo habemus redempcionem per sanguinem eius* . *remissionem peccatorum* secundum *diuicias gracie eius*. (*8*) *que superabundauit in nobis in omni sapiencia et prudencia*. (*9*) *ut notum faceret uobis sacramentum uoluntatis sue* secundum *bonum placitum eius quod proposuit in eo* (*10*) *in dispensacione plenitudinis temporum Instaurare omnia in christo que in celis et que in terra sunt in ipso* (*11*) *in quo et nos sorte vocati sumus predestinati* secundum *propositum eius qui omnia operatur* secundum *consilium voluntatis* * *sue*. (*12*) *ut simus in laudem glorie eius*. *qui ante speruimus in christo* (*13*) *in quo et uos cum audissetis uerbum ueritatis euangelium salutis uestre recepistis*; *In quo et credentes signati estis spiritu promissionis sancto* . (*14*) *qui est pignus hereditatis uestre in redempcionem adquisicionis in laudem glorie ipsius*; (1) ¶ Poule þe apostil of iesu crist . þurgh þe wille of god to alle þe sayntis *and* trewe men in iesu crist þat are atte Ephesy (2) grace be to 3ou *and* pees of god oure fadyr *and* oure

[1] The upper part of the initial *P* extends down five lines, and within its loop is drawn a face; the lower part of the letter extends down the column to its foot. In right margin c^{m} 1^{m} *cap.* 1^{m}, surrounded by a red line.

* fol. 186, a, col. 1.

lord iesu crist . (3) ¶ þe blessyd god *and* fadyr of oure lord iesu crist þe whiche has blessyd vs *in* alle gostly blessyng *hadd* in heuenys *in* crist . (4) as he has chosyn vs *in* hym byfore[1] þe *con*stitucyoun of þe world þat we schulde ben holy . *and* vndefoulyd *in* his siȝte *in* charite ; (5) ¶ þe whiche has predesteynd vs *in* to þe adopcyoun of þe sonys *in* hym þurgh iesu crist . aftyr þe purpose of his wylle (6) *in* to þe lofyng of þe glorye of his grace ; *in* þe whiche he has gratyfied vs *in* his loued sone ; (7) *in* whom we hafe redempcyoun þurgh his blood . *and* remyssyoun of oure synnes after þe rychessis of his grace . (8) þe whiche has superaboundid *in* vs *in* alle wisdam *and* queyntise (9) þat he schulde make knowyn to vs þe sacrament of his wille after þe goode lykyng of hym þat he purposyde *in* hym (10) *in* dispensacyon of fulnesse of tymes to enstore alle þingys *in* crist . þe whiche *in* heuene *and* þe whiche *in* erþe ben *in* hym . (11) ¶ In whom ȝee *and* we ar callyd þurgh lotte aftyr his purpose . þe whiche werkys alle þingys after þe conseyl of his wille . (12) þat we be *in* to preysyng of his glorye . þe whyche han bifore hopyd in crist ; (13) ¶ In whom þat *is to sey* crist *and* ȝee had herd þe woord of soþnesse þe ewangelye of ȝoure hele . ¶ In whom also ȝee beleefende ȝee ar markyd with holy gost of þe byheste (14) þe whiche is wed of oure herytage *in* to byyng ageyn of þe purchase *in* to þe preysyng of his glorye (*15*) *Propterea et ego audiens fidem uestram que est in christo iesu et dileccionem quam habetis in omnes sanctos*, (*16*) *non cesso gracias agens pro uobis memoriam faciens uestri in oracionibus meis* . (*17*) *ut deus domini nostri iesu christi pater glorie det uobis spiritum sapiencie et reuelacionis in agnicionem eius* ; (*18*) *illuminatos oculos cordis uestri ut sciatis que sit spes uocacionis eius que diuicie glorie hereditatis eius in sanctis* ; (*19*) *et que sit superueniens magnitudo uirtutis eius in nos qui credidimus* secundum *operacionem potencie uirtutis eius* (*20*) *quam operatus est in christo suscitans illum a mortuis et constituens ad dexteram suam in celestibus* (*21*) *supra omnem principatum et potestatem et uirtutem et dominacionem et omne nomen quod nominatur* ; *non solum in hoc seculo sed et in futuro* . (*22*) *et omnia subiecit*

[1] *a* in left margin.

sub pedibus * *et ipsum dedit caput super omnem ecclesiam* (23) *que est corpus ipsius et plenitudo eius qui omnia in omnibus adimpletur* (15) ¶ For þat I herande 3oure feiþ þe whiche is *in* iesu *crist and* 3oure loue *in* alle seyntis (16) I ceese not doande thankyngys for 3ou *and* makande mynde for 3ou *in* my *prayerys*; (17) þat god of oure lord Iesu *crist* þe fadyr of glorye gyfe 3ou þe spyryt of wysd*am and* of reuelac*youn in* to þe agnyc*youn* of h*ym*; (18) *and* þat *he make* þe e3en of 3oure herte lyghtnyd; so þat 3ee knowe what be þe hope of 3oure callynge *and* what ben þe rychessys of his glor*y*ouse herytage *and* seyntys; (19) ¶ And *3ee wite* what by þe mekenesse aboue semande of þe vertue of h*ym in* to vs þe whylke beleeuyn aftyr þe wyrkynge of þe power of his vertue (20) þat he has wroght *in crist* reysande h*ym* fro death *and* setande h*ym* at þe rightsyde *in* heuyne (21) aboue eche p*r*incypate *and* potestate . *and* vertue *and* dominac*youn and aboue* alle name þat is namyd; ¶ Not onely *in* þis world but *in* þat þat is to come (22) alle thyng he has cast vnder his fete; ¶ *and* h*ym* certys he gaf to[1] be þe hed abouen eche kyrke (23) þe whiche is þe body of h*ym and* þe plente of h*ym* . þe whiche is fulfild . he beande alle thyngys *in* alle thynge

Et[2] *vos cum essetis mortui delictis et peccatis uestris.* (2) *in quibus aliquando ambulastis* secundum *seculum huius mundi* . secundum *principem potestatis heris huius spiritus qui nunc operatur in filijs diffidencie* . (3) *in quibus et nos* omnes *aliquando* conu*ersati sumus in desiderijs* carnis uestre . *facientes voluntates carnis et cogitacionum* . *et eramus natura filij ire sicut et ceteri*; (4) *Deus autem qui dives* est misericordia propter *nimiam caritatem suam qua dilexit nos*; (5) *et cum essemus mortui* peccatis . conuiuificauit *nos christus*; cuius *gracia sumus Saluati* . (6) *et* conresuscitauit *et* consedere *fecit in celestibus in christo iesu* (7) *ut ostenderet in seculis superuenientibus abundantes diuicias gracie sue in bonitate super nos in christo iesu*; (8) *Gracia enim saluati estis per fidem et hoc non ex uobis*; *dei enim donum est* (9) *non ex operibus* .

[1] *a* in right margin.

[2] Initial *E*- extends down four lines; in the right margin c^m 2, *cap.* 2^m, within a red line.

* fol. 186, a, col. 2.

ut ne quis glorietur; (*10*) ¶ *Ipsius enim sumus factura creati in christo iesu in operibus bonis que preparauit deus ut in illis ambulemus*; (*11*) *propter quod memores estote . quod aliquando uos gentes eratis in carne qui dicimini prepucium ab ea que dicitur circumcisio in carne manufacta* . (*12*) *quia eratis illo in tempore sine christo alienati a conuersacione israel . et hospites testamentorum* * *promissionis spem non habentes . et sine deo in hoc mundo*; (*13*) *nunc autem in christo iesu . uos qui aliquando eratis longe . facti estis prope in sanguine christi*; (*14*) *Ipse est enim pax nostra qui fecit utraque unum et medium parietem macerie soluens inimicicias in carne sua* . (*15*) *legem mandatorum decretis euacuans ut duos condat in semetipso in uno nouo homine faciens pacem* (*16*) *et reconciliet ambos in uno corpore deo per crucem interficiens inimiciciam in semetipso*[1] (*17*) *et ueniens euangelizauit pacem uobis qui longe fuistis . et pacem hijs qui prope*; (*18*) *quoniam per ipsum accessum habemus ambo in uno spiritu ad patrem*; (*19*) *Ergo iam non estis hospites et aduene sed estis ciues sanctorum et domestici dei* (*20*) *superedificati super fundamentum apostolorum et prophetarum*; *ipso summo angulari lapide christo iesu* (*21*) *in quo omnis edificacio constructa crescit in templum sanctum in domino* (*22*) *in quo et uos coedificamini in habitaculum dei in spiritu sancto* (1) ¶ *and* ȝee were deade þurgh trespas *and* ȝoure synnes. (2) *in* þe whiche ȝee wentyn som tyme after þe *conuersacyoun* of þis world . after þe prince spyryt of þe power of þis eyr . þe whiche now werkys in to þe childre of dyffydence . *þat is of* þem *mystrestande or of* ȝwanhope; (3) ¶ *in* þe whyche synnes *and* we alle are *conuersate* som tyme *in* desyres of oure flesch doande þe wille of þe flesch *and* of þe thoughtys ¶ *and* we were as o*þ*ere þurgh kynde þe childre of wrathe; (4) ¶ *þ*erfore god þe which is ryche *in* mercy . for þe ouermyche charite *þat* he has loued vs . (5) *and* when we weren deade þurgh synne he has quykyned vs *in* crist . þurgh þe grace of whom ȝee arn sauyd . (6) *and* he has reysyd with . *and* maad vs to sytte with *in* heuyns *in* iesu crist (7) þat he schulde schewe *in* worldys comande abouen þe fulle rychessis

[1] *ipso* is written in the left margin, in a line with *et ueniens*, etc.

* fol. 186, b, col. 1.

of his *grace* i*n* goodnesse vp on vs i*n* iesu *crist*; (8) ¶ For i*n* *grace* *byfore goande* ȝee ar saufe þurgh þe feiþ . *and* þat not of ȝou; ¶ For it is þe gifte of god *purely* (9) *and* not su*m* deel of werkys . so þat no man ioye *of hyse werkys*; ¶ (10) For his makyng we ben schapyd i*n* iesu crist i*n* gode werkys . þe which god has byfore ordeynyd þat we go i*n* þe*m* (11) ¶ For þe whiche thyng hafe ȝee mynde þat ȝee were som tyme þe folc þe whiche were callyd p*re*pucye . fro þat þat is seyd circu*m*cisiou*n* maad w*i*th þe hand i*n* þe flesch (12) þe whiche were þat tyme w*i*th oute crist alyenyd fro þe *conuersacyoun* of is*rahel* . *and* hostagers of þe testamentis . not hafande hope of p*ro*myssyou*n* *and* w*i*th oute god i*n* þe worlde (13) ¶ Now forsoþe i*n* iesu *crist* ȝee þat som tyme * were fer fro; now ȝee ben made negh i*n* þe blood of hy*m*; (14) ¶ For he is oure pees þe which makys boþe thynges one i*n* þe mene wal of þe wal w*i*th oute morter vndoande þe enemytese i*n* his flesch; (15) ¶ He voydande þe lawe of comaundementis . þat *is* þe *lawe of fleschly obseruauncys* . þurgh decrese or byddyngys of þe ewangelye . þat he make two i*n* hy*m*self i*n* one newe man; he makande pees . (16) þat he rec*on*syle boþe i*n* one body to god sleande þe enemyte i*n* hy*m* selfe . (17) ¶ *and* he comande he eu*a*ngelisede þe pees to ȝou . þe whiche haddyn be fer; *and* pees to þe*m* þe whiche were neygh; (18) for by hy*m* we hafe gate boþe i*n* one spyrit to þe fadyr; (19) ¶ þ*er*fore be not ȝee now hostagers *and* cumlyngys; but ȝee be þe cyteseyns of seyntys . *and* goddis homly meyne (20) edyfyed abouen vp on þe grou*n*d of þe apostolis *and* prophetis . he þe heye corn*er* ston beande i*n* iesu *crist*; (21) In who*m* eche edyficacyou*n* bildyd; it growis i*n* to an holy te*m*ple i*n* oure lord; (22) ¶ i*n* who*m* *and* be ȝee blessid i*n* to habitacle of god i*n* þe holy gost

H[1] *vius rei gracia ego paulus uinctus christi iesu pro uobis gentibus*; (2) *si tamen audistis dispensacionem gracie dei que data est michi in uobis* . (3) *quoniam* secundum *reuelacionem notum*

[1] Initial *H* extends down four lines; its ornamentation up seven more. In the right margin is written c^{m} 3, ca^{m} 3, surrounded by a line.

* fol. 186, b, col. 2.

michi factum est sacramentum; *sicut supra scripsi in breui* . (*4*) *prout potestis legentes intelligere prudenciam meam in misterio christi* . (*5*) *quod alijs generacionibus non est agnitum filijs hominum* . *sicut nunc reuelatum est sanctis apostolis eius* . *et prophetis in spiritu* . (*6*) *esse gentes coheredes et concorporales et conparticipes promissionis eius in christo iesu* . *per euangelium* (*7*) cuius *factus sum minister* . secundum *donum gracie dei que data est michi* . secundum *operacionem uirtutis eius*; (*8*) *Michi omnium sanctorum minimo data est gracia hoc in gentibus euangelizare inuestigabiles uirtutes vel diuicias christi* . (*9*) *et illuminare omnes que sit dispensacio sacramenti absconditi a seculis in deo qui omnia creauit*; (*10*) *ut innotescat principibus et potestatibus in celestibus per ecclesiam multiformis sapiencia dei*; (*11*) secundum *prefinicionem seculorum quam fecit in christo iesu domino nostro* (*12*) *in quo habemus fiduciam et accessum in confidencia per fidem eius*; (*13*) *propter quod peto ne deficiatis in tribulacionibus meis pro uobis que est gloria uestra* (*14*) *huius rei gracia flecto genua mea ad patrem domini nostri iesu christi* . (*15*) *ex quo omnis paternitas in celis et in terra nominatur* . (*16*) *ut det uobis* secundum *diuicias glorie sue uirtutem corroborari per spiritum eius in interiori homine* . (*17*) *Habitare christum per fidem in cordibus uestris in caritate radicati et fundati** (*18*) *ut possitis comprehendere cum omnibus sanctis* . *que sit longitudo* . *latitudo* . *sublimitas et profundum*. (*19*) *scire etiam supereminentem caritatem christi* . *ut impleamini in omnem plenitudinem dei*; (*20*) *Ei autem qui potest omnia facere superabundantur quam petimus aut intelligimus* . secundum *uirtutem que operatur in nobis*; (*21*) *Ipsi gloria in secula et in ecclesia* . *et in christo iesu in omnes generaciones seculi seculorum AmeN* (1) ¶ Thurgh þe grace of þis thyng I poule boundyn of iesu crist for 3ou folc . (2) if þat 3ee hafe herd þe dyspensacyon of þe grace of god þe whiche is gyfen to me in 3ou; (3) ¶ For whi after þe reuelacion þe sacrament is made knowyn to me as I abouen wroot schortly . (4) þat 3ee redande myghten vnderstande my prudence in þe mynysterye of crist; (5) þe whiche is not knowe to mennus childre in opere generacyouns . as it is now schewyd to his

* fol. 187, a, col. 1.

holy apostolys *and* prophetys *in* þe spyryte . (6) þe folke to be coh*e*yres . *and con*corporelys *and con*parteners *in* iesu *crist* . þurgh þe ewangelye (7) of þe whiche I am maade mynystre *after* þe gifte of þe *grace* of god þe whiche is gifen to me *after* þe werk*ing* of þe *ver*tue of hy*m* . (8) ¶ To me of alle seyntis leste is gyfen þis *grace* i*n* þe folc to eu*an*gelyse þe rychessys i*n*uestigable of crist; (9) *and* to lighte alle þe beleefande þ*at* þei vnderstande what be þe dispensac*youn* of þe sacrame*nt* hid fro þe worldis þ*at* *is fro alle þe creaturys of þe world* in god þe whiche has schapen alle thy*n*gis . (10) þ*at* þe wisda*m* of god waxe knowyn manye formys to p*r*inces *and* powers *in* heuynly thyngys þurgh þe kyrke . (11) *after* þe bifore ordinau*n*ce of worldys[1] þe whiche he maade *in* iesu *crist* oure lord (12) ¶ I*n* whom we hafe trest *and* gate to *in* þe trestyng þurgh þe feiþ of hy*m* (13) ¶ For þe which þyng I aske þ*at* ȝee defayle not *in* my *tr*ibulac*youns* for ȝou þe whiche *is* ȝoure ioye; (14) ¶ *and* by *grace* or cause of þis þing . I bowe my knees to þe fadyr of oure lord iesu *crist* (15) of who*m* alle fadernesse *in* heuen *and* *in* erþe is namyd . (16) þ*at* he ġyfe to ȝou *after* þe ryches of his glorye v*er*tue . to be strenkthyd bi his spirite *in* þe *in*ner man . (17) *and* *crist* for to dwellen þurgh feiþ *in* oure hertys. ¶ ȝee rootyd *and* grou*n*did *in* charyte (18) þ*at* ȝee may *compre*hende *with* alle seyntys what be þe hardnes of *charyte and* longnesse *and* hey*n*esse *and* þe depnesse; (19) ¶ Also to wite þe charyte of þe wisda*m* of *crist* aboue semande . þ*at* ȝee be fulfild *in* to alle þe plente of god; (20) ¶ To hy*m* forsoþe þ*at* may alle þyng make sur * abu*n*dau*n*tli þ*at* we askyn or vnderstandy*n* *after* þe v*er*tue þ*at* he werkys *in* vs . (21) to hy*m* be glorye *in* þe kyrke *and* *in* iesu *crist* *in* to alle gene*r*acions of þe worlde of worldys AmeN

Obsecro[2] *itaque uos ego uinctus in domino; ut digne ambuletis uocacione qua uocati estis (2) cum omni humilitate et mansuetudine cum paciencia . supportantes inuicem in caritate; (3) soliciti*

[1] In the left margin opposite is written *a*.

[2] Initial *O* extends down four lines: within it a face is drawn: in the right margin is written *c*^{m}. 4, *cap*^{m}. 4 ^{m}., surrounded by a line.

* fol. 187, a, col. 2.

seruare vnitatem spiritus in uinculo pacis; (*4*) *vnum corpus . et unus spiritus sicut vocati estis in vnam spem vocacionis uestre* . (*5*) *vnus dominus vna fides . vnum baptisma* . (*6*) *vnus deus et pater omnium . qui super omnes et per omnia et in omnibus uobis*; (*7*) *vnicuique uestrum data est gracia* secundum *mensuram donacionis christi* . (*8*) *propter quod dicit*; *Ascendens in altum captiuam duxit captiuitatem*; *dedit dona hominibus*; (*9*) *Quod autem ascendit . quid est nisi quia et descendit primum in inferiores partes terre*; (*10*) *Qui descendit et ipse est qui ascendit super omnes celos*; *ut adimpleret omnia*; (*11*) *Et ipse dedit quosdam quidem apostolos . quosdam autem prophetas . alios vero euangelistas . alios autem pastores et doctores* (*12*) *ad consummacionem sanctorum in opus ministerij in edificacionem corporis christi*; (*13*) *donec occurramus omnes in vnitate fidei . et agnicionis filij dei . in uirum perfectum . in mensuram etatis plenitudinis christi* . (*14*) *ut iam non simus paruuli fluctuantes et circumferamur omni vento doctrine in nequicia hominum . in hastucia ad circumuencionem erroris* . (*15*) *veritatem autem facientes . in caritate crescamus in illo per omnia qui est capud christi* . (*16*) *ex quo totum corpus compactum et connexum per omnem iuncturam sumministracionis* . secundum *operacionem in mensuram vniuscuiusque membri augmentum corporis faciens in edificacionem sui in caritate*; (1) ¶ þerfore I beseche 3ou breþere I bounden *in*[1] oure lord þat 3ee worþily go þurgh þe callyng þat 3ee ar callyd (2) *with* alle mekenesse *and* myldenesse *with* pacyence vndyrberande to gydere *in* charite (3) 3ee bysy to kepen þe vnyte of þe spyrite *in* þe bond of pees; (4) ¶ One body *and* one spyryte . os 3ee be callid *in* to one hope of 3oure callyng; (5) One god one feiþ . one baptem; (6) ¶ One god *and* fadyr of alle þe whiche ouer alle *and* þurgh alle þyng *and in* alle vs . (7) ¶ To eche one of vs forsoþe is gifen *grace* after þe mesure of þe gifte of *crist*; (8) ¶ For þe whiche þyng *seys* þe[1] *holy gost in* þe *psalme*; ¶ Crist ascendende *in* to heghte . þe caytyf cheytyfnesse he ledde *and* gaf giftys to men; (9) ¶ What is it forsoþe þat he ascendyde but þat þat he descendyd fyrst *in* to þe

[1] In the right margin opposite is written *a*.

lowere[1] partyes of þe world; (10) ¶ He þat styede doun he is þat styede vp aboue alle heuenys; þat he schulde fulfille alle þyngys . (11) ¶ And gaf summe certys to ben * Apostolys . somme forsoþe prophetys . opere forsoþe euangelistis . *and* opere forsoþe shepherdis and doctours (12) to þe fulfyllyng of holy men in to þe werk of mynystracyoun . in to þe bildyng of þe body of crist; (13) Til þat we alle renne ageyn in to þe vnyte of þe feiþ *and* of þe knowyng of þe childre of god ¶ *and til we alle renne in* to a parfite man in to þe mesure of þe fulle age of crist; (14) ¶ *and* be we not now *as we were som tyme* childre flicchande . *and* be we not borne abowte with eche wynd of *euyl* lore in þe wickydnesse of man . *and* in sleyghte to þe deceyte of errour; (15) ¶ We forsoþe doande soþnesse in charite growe we in hym þat is oure hed crist bi alle thynge; (16) ¶ On whom alle þe body is maad to gydere *and* knyt to gydere by alle þe ioynture of vndermynystracion after þe wyrkyng *doun* in mesure of eche membre . *and* he makys þe ekyng of þe body in to edyficacion of hym in charyte; (*17*) ¶ *Hoc igitur dico et testificor in domino ut iam non ambuletis sicut gentes ambulant in uanitate sensus sui*; (*18*) *tenebris obscuratum habentes intellectum . alienati a uita dei per ignorantiam que est in illis . propter cecitatem cordis eorum*; (*19*) *qui desperantes semetipsos . tradiderunt inpudicicie in operacionem immundicie omnis*[2] *in auariciam*; (*20*) *Vos autem non ita didicistis christum . (21) si tamen illum audistis . et in ipso edocti estis . sicut est ueritas in iesu . (22) deponere uos* secundum *pristinam* conuersacionem *ueterem hominem . qui corrumpitur* secundum *desideria erroris* (*23*) ¶ *Renouamini autem spiritu mentis uestre . (24) et induite nouum hominem qui secundum deum creatus est in iusticia et sanctitate ueritatis*; (*25*) *propter quod deponentes mendacium . loquimini ueritatem vnusquisque cum proximo suo*; quoniam *sumus inuicem membra* (*26*) ¶ *Irascimini et nolite peccare*; *sol non occidat super iracundiam uestram*; (*27*) *Nolite locum dare diabolo*;

[1] There is a hole in the parchment after *lowere*.

[2] After *in mundicie* is written *omnes*, but *omnis* is written in the left margin, surrounded by a line; to be substituted for *omnes*.

* fol. 187, b, col. 1.

(*28*) qui *furabatur iam non furetur*; *magis autem laborat operando manibus suis quod bonum est*; *ut habeat vnde tribuat necessitatem pacienti* (*29*) ¶ *omnis sermo malus ex ore uestro non procedat*; *sed si quis bonus est ad edificacionem fidei ut det graciam audientibus*; (*30*) *Et nolite contristare spiritum sanctum dei in quo signati estis in die redempcionis*; (*31*) *omnis amaritudo . et ira et indignacio . et clamor et blasphemya . tollatur a uobis cum omni malicia*; (*32*) *Estote autem inuicem benigni . misericordes*[1] *. donantes inuicem sicut et deus in christo donauit nobis* (17) ¶ þis thyng þerfore I seye *and* gyfe witnesse *in* oure lord iesu þat 3ee gon not now * as þe folc gon *in* vanyte of þer wit . (18) hafande a derk vndyrstandyng *in* merknesse . and alyened fro þe lyf of god þurgh ignoraunce þat is *in* þem for þe blyndnesse of þer herte (19) þe whiche despeyrande þei hafe betake þemselfe to leccherye *in* to wyrkyng of alle[2] vnclennesse *and* þat *in* coueytyse; (20) ¶ 3ee forsope hafe not leryd *crist to be folewyd* so; ¶ (21) If þat 3ee hafe herd hym *and* 3ee ar taught *in* hym as þe sopnesse is *in* iesu . (22) putte 3ee awey þe oolde man þe whiche is corrupt after þe desyres of errour after þe firste *conuersacion* (23) ¶ Bee 3ee renewyd forsope *with* þe spyrit of 3oure thought (24) *and* clope 3ee a newe man þe whiche is schapid after god *and* riztwisnes *and* holynes of veryte; (25) ¶ For þe whiche 3ee puttande awey lesyng speke 3ee þe sopnes eche man to his neghebore; for we ben eche one *oper*is membrys; (26) Be 3ee wroth but wile 3ee not synne ¶ Not falle þe sunne vp on 3oure wrathe (27) ¶ Gife 3ee no stede to þe deuel (28) ¶ He þat stal . stele he not now . but rapere werke he þat good is *with* his handis . þat he hafe whereof þat he gyfe to þe suffrande nede; (29) ¶ Eche ylle woord of 3oure mouþ go it not forþ; but if ony be good to þe edyficacion of god[3] þat he gife grace to þe herande; (30) *and* wile 3ee not make sory þe holy spyryt of god *in* þe whiche 3ee ben tokynes *in* þe day of redempcion . (31) ¶ Alle bitternesse *and* wrathe . *and* indig-

[1] A defect in the parchment causes a space to be left between the second *r* and the *d* of *misericordes*.

[2] An *a* is written in the right margin opposite.

[3] A hand drawn in red in the right margin points to this word.

* fol. 187, b, col. 2.

nacion *and* clamour . *and* blasphemye . be þei don awey fro 3ou with alle malice (32) ¶ Be 3ee withinne to gydere benygne *and* mercyable forgifande withinne to gydere as god in crist forgaf to 3ow

*E*stote [1] ergo *imitatores dei sicut filij karissimi* . (2) *et ambulate in dileccione* . *sicut et christus dilexit nos et tradidit semetipsum pro nobis oblacionem et hostiam deo in odorem suauitatis*; (3) *Fornicacio* autem *et omnis immundicia aut auaricia* . *nec nominetur in uobis* . *sicut decet sanctos*; (4) *aut turpitudo aut stultiloquium* . *aut scurilitas que ad rem non pertinet* . sed *magis graciarum accio*; (5) *hoc autem scitote intelligentes* . quod *omnis fornicator aut immundus aut auarus quod est ydolorum seruitus non habet hereditatem in regno christi et dei* (6) ¶ *Nemo uos seducat inanibus uerbis*; propter *hec enim venit ira dei in filios diffidencie*; (7) *nolite* ergo *effici participes eorum*; (8) *eratis aliquando tenebre* . *nunc autem lux in domino*; *ut filij lucis ambulate*; (9) *fructus autem lucis est in omni bonitate* . *et iusticia et ueritate* . (10) *probantes quid sit beneplacitum domino* . (11) *et nolite communicare operibus infructuosis tenebrarum* . *magis autem redarguite*; (12) *que enim in *occulto fiunt ab ipsis* . *turpe est et dicere*; (13) *Omnia autem que arguuntur a lumine manifestantur*; omne *enim quod manifestatur lumen est*; (14) propter *quod dicit* . *surge qui dormis et exurge a mortuis* . *et illuminabit te christus*; (15) *Videte itaque fratres quomodo caute ambuletis* . *non quasi insipientes* . sed *ut sapientes* (16) *redimentes tempus* . *quoniam dies mali sunt*; (17) propterea *nolite fieri imprudentes* . sed *intelligentes que sit voluntas dei*; (18) *Et nolite inebriari vino in quo est luxuria* . sed *implemini spiritu sancto* (19) *loquentes uobismetipsis in psalmis* . *et ympnis et canticis spiritalibus cantantes et psallentes in cordibus uestris domino* (20) *gracias agentes semper pro omnibus in nomine domini nostri iesu christi deo patri* . (21) *subiecti inuicem in timore christi* (1) ¶ Þerfore be 3ee foleweris of god as alþerderest childre . (2) *and* go 3ee *in* þe loue as crist has louyd 3ou . *and* has betakyn

[1] Initial *E* extends down four lines; in the right margin c^m. 5. *cap.* 5, surrounded by a red line.

* fol. 188, a, col. 1.

hy*m*selfe oblacyou*n* *and* hoost to god for vs i*n* to þe[1] odour*e* of swetnesse; (3) ¶ Fornycacyou*n* *and* alle vnclennesse or coueytyse be it not namyd i*n* ȝou os it semys holy men . (4) or fylthe or foly speche or harlotrye þe whiche per*t*enys tọ no thyng *or profite* . but raþ*er* doynge of thankyngys; (5) ¶ þ*er*fore ȝee vnderstandande wite ȝee þ*at* . þ*at* eche fornycatour or ỿnclene or þe auerouse man[2] þ*at* is þe seruage of ydolys; has not herytage i*n* þe kyngda*m* of god *and* cr*ist*; (6) ¶ Noman ȝou begyle w*ith* veyne woordys ¶ For þ*at* þyng forsoþe cam þe wrathe of god i*n* to þe childr*e* of mysbeleeue; (7) ¶ þ*er*fore wile ȝee not be maade perc*e*nerys of þ*em*; (8) for ȝee were som tyme derknesse . now forsoþe ȝee arn light i*n* god; as þe children of light goo ȝee; (9) þe fruyte of light is i*n* alle goodnesse *and* riȝtwisnesse *and* soþnesse . (10) pr*o*uande what be þe weel lykande of[3] god (11) ¶ *and* wile ȝee not comyne w*ith* þe vnfructuous werkys of derknesse . but raþ*er* forsoþe blame ȝee; (12) þoo thyngis forsoþe þ*at* be don i*n* pr*i*uee of þ*em* . it is foul ȝhe for to seye; (13) ¶ for alle þoo thyngis þ*at* ar repreuyd of þe light; ben schewyd opyn; ¶ For al þ*at* . þ*at* is so schewyd opyn is light; (14) ¶ þ*er*fore seis þe holy gost[4] . ¶ Rys þou þ*at* slepist . *and* rys vp fro death *and* cr*ist* schal lightne þee . (15) ¶ þ*er*for see ȝee breþ*er*e . hou queyntely þ*at* ȝee go not as foolys . but as þe wise . (16) byande þe tyme ageyn; for þe dayes ben ylle; (17) ¶ *and* þ*er*fore wile ȝee not be maad vnwise . but[2] vnderstandande what be þe wil of god (18) ¶ *and* wile ȝee not be dronkyn w*ith* þe wyn i*n* þe whilke is leccherye; but be ȝee fulfild w*ith* þe holy gost . (19) spekande to ȝouself i*n* psalmys * and ympnys *and* gostly songys syngande *and* w*ith* psalmys pr*e*ysande i*n* ȝoure hertis to oure lorde . (20) Doande thankyngis eu*er*e to god[5] þe fadyr for alle *giftys* i*n* þe name of oure lord iesu cr*ist*; (21) ȝee subiect w*ith* inne to gyd*er*e i*n* þe drede of cr*ist*; (*22*) ¶ *Mulieres viris suis subditi sint sicut domino* . (*23*) *quoniam vir caput est mulieris*

[1] A hand in left margin points to this word.
[2] *A* in left margin.
[3] In the right margin is written *to*, as an alternative to *of* in the text.
[4] A bird is drawn in the left margin opposite.
[5] In the right margin opposite is written *a*.

* fol. 188, a, col. 2.

sicut christus caput est ecclesie ipse saluator corporis . (*24*) *sed sicut ecclesia subiecta est christo*; *ita et mulieres uiris suis in omnibus*; (*25*) *viri diligite vxores uestras sicut et christus dilexit ecclesiam et seipsum tradidit pro ea* (*26*) *ut ipsam sanctificaret* . *mundans lauacro aque in uerbo uite*[1] . (*27*) *ut exhiberet ipse sibi gloriosam ecclesiam inhabentem maculam aut rugam* . *aut aliquid huiusmodi* . *sed ut sit sancta et immaculata*; (*28*) *Ita et uiri debent diligere vxores suas ut corpora sua*; *qui suam vxorem diligit seipsum diligit*; (*29*) *Nemo enim umquam carnem suam odio habuit* . *sed nutrit et fouet eam sicut et christus ecclesiam* . (*30*) *quia membra sumus corporis eius de carne eius et de ossibus eius*; (*31*) *propter hoc relinquet homo patrem et matrem suam* . *et adherebit vxori sue* . *et erunt duo in carne vna*; (*32*) *sacramentum hoc magnum est*; *Ego autem dico in christo et in ecclesia* (*33*) *verumptamen et uos singuli unusquisque suam vxorem sicut seipsum diligat*; *vxor autem virum suum timeat* (22) ¶ Wymmen[2] be þei subiect to þeire husbandys as to þe lord; (23) for þe man is þe heed of þe womman as crist is þe heed of þe kyrke . he sauyour of his body; (24) But as þat kyrke is subiect to crist; so *and* wymmen in alle thyngys to þeire husbondys; (25) ¶ *And* men loue ȝee ȝoure wifes as crist has loued þe kyrke *and* has bitake hymselfe for it . (26) þat he clensende it with þe wasschyng of þe water . (27) schulde halwe it in þe woord of lyf; so þat he schulde make þe kyrke gloriouse to hym; It not hafande a spot or a wrynkylle or anythyng of suych manere . but þat it be holy *and* vndefoulyd; (28) ¶ *and* so men owen to loue þeir wifes os þeir owen bodyes . for he þat loues his wyf; he louys hymselfe . (29) ¶ For no man euere hadde his flesch at hate . but he fedis it *and* nurschis it as crist dois þe kyrke . (30) ¶ For we ben þe membris of his body . of his flesch *and* of his bones; (31) ¶ perfore þe man schal leue þe fader *and* þe moder *and* he schal clefe to his wife . *and* þei schal be two in one flesch; (32) ¶ þis is a great sacrament I seye forsoþe in crist *and* in þe kyrke; (33) ¶ Neþelees *and* ȝee sengly[3] eche

[1] *In verbo uite* omitted in translation.

[2] Two heads are drawn, one under the other, in the right margin, surrounded by a fine line.

[3] A letter at the end of *sengly* has been erased.

man loue he his wyfe as hymselfe. ¶ *and* þe wif forsoþe drede sche hir husband . þat sche be subiect to hym

*F*ilij[1] *obedite parentibus in domino*[2]; *hoc enim iustum est*; (2) *honora* * *patrem tuum et matrem tuam* : *quod est mandatum primum in promissione* . (3) *ut bene sit tibi et sis longeuus super terram*; (4) *Et patres nolite ad iracundiam prouocare filios uestros* . *sed educate illos in disciplina et correpcione domini*; (5) *serui obedite dominis carnalibus cum timore et tremore in simplicitate cordis uestri sicut christo*; (6) *non ad oculum seruientes quasi hominibus placentes* . *sed ut serui christi facientes voluntatem dei ex animo* (7) *cum bona uoluntate seruientes sicut domino et non hominibus*; (8) *scientes quoniam vnusquisque quodcumque fecerit bonum hoc percipiet a domino siue seruus siue liber*; (9) *Et uos domini eadem facite illis. remittentes minas* . *scientes quia et illorum et uester dominus est in celis*; *et personarum accepcio non est apud eum* (1) ¶ 3ee childre obesche 3ee to þe fadyrs *and* 3oure modyrs for þat is rightwyse; (2) ¶ Worschipe þou þi fadyr *and* þi modyr[3] þat is þe firste comaundement *in* þe beheste (3) þat it be weel to þee *and* þou be longe lyf vpon þe erþe; (4) ¶ *and* 3ee fadyrs wile 3ee not prouoke 3oure childre to wrath; but brynge 3ee þem forþ *in* þe lore *and* correccion of oure lord; (5) ¶ Seruauntys obesche 3ee to þe fleschly lordys *with* þe tremblyng *and* drede of god *in* symplenes of 3oure herte as to crist (6) ¶ Not seruande to þe eyghe as plesande to men; but as þe seruauntis of crist . doande þe wil of god . of þe thoght (7) *with* good wil seruande as to oure lord *and* not to men (8) wytande þat eche one who so has don good þat he schal take of oure lord; Wheþer he be seruaunt or fre *man*; (9) ¶ *and* 3ee lordis þe same[3] do 3ee forgiffande 3oure manas . witande þat 3oure *and* þeires *and* oures lord is *in* heuyn . *and* þat þe takyng of persone is not byfore hym (*10*) ¶ *Decetero fratres confortamini in domino et in potencia uirtutis eius*; (*11*) *Induite uos armatura*

[1] Initial *F* extended downwards across the lower margin.
[2] *in domino* omitted in translation.
[3] A hand drawn in red in the left margin points to this.

* fol. 188, b, col. 1.

dei . ut possitis stare aduersus infidias diaboli . (12) quia *non est nobis colluctacio aduersus carnem et sanguinem . sed aduersus principes et potestates . aduersum mundi rectores tenebrarum harum* contra *spiritalia nequicie in celestibus*; *(13) propterea accipite armaturam dei ut possitis resistere in die malo . et in omnibus perfecti stare*; *(14) state* ergo *succincti lumbos uestros in ueritate . et induti lorica iusticie . (15) et calciati pedes in preparacione euangelij pacis . (16) in omnibus sumentes scutum fidei in quo possitis omnia tela nequissimi ignea extinguere*; *(17) et galiam salutis assumite et gladium spiritus quod est uerbum dei*; *(18) per omnem oracionem et *obsecracionem . orantes omni tempore in spiritu et in ipso uigilantes in omni instancia et obsecracione pro omnibus sanctis (19) et pro me*; *ut detur michi sermo in apercione oris mei cum fiducia notum facere euangelij ministerium (20) pro quo legacione fungor in cathena*; *ita *ut in ipso audeam prout oportet me loqui . sed uerbum dei non potest alligari*; *(21) vt* autem *et uos sciatis* que *circa me sunt . quid agam . omnia uobis nota faciet titus karissimus frater et fidelis minister in domino . (22) quem misi ad uos in hocipsum ut cognoscatis* que *circa uos sunt et consolentur corda uestra*; *(23) pax fratribus et caritas cum christi fide a deo patre nostro et domino iesu christo*; *(24) Gracia cum omnibus qui diligunt dominum nostrum iesum christum in incorrupcione AmeN*; (10) ¶ Ande brepere fro heneforpeward be ȝee *com*fortid *in* oure lord *and in* þe myght[1] of his vertue (11) Clope ȝee ȝou *with* þe[2] armour of god . þat ȝee may stande ageyn deceytys of þe deuyl; (12) For *per* is not to vs a stryft onely ageyn þe flesch *and* þe blood; but ageyn princes *and* potestatis ageyn þe gouerners of þe world of þise derknessis ageyn þe gostly spyritis of ylle *in* heuyns . þat *is in þis lowere eyre*; (13) ¶ For þoo thyngys take ȝee þe armour of god þat ȝee may stande ageyn *in* þe euyl day *and in* alle thyngis to stande perfytly; (14) ¶ *per*fore stande ȝee gyrd to ȝoure thyes *in* sopnes. *and* ȝee clad *with* þe haberiown

[1] A hand drawn in the left margin points to this.

[2] In the right margin a *c* is written opposite þe, and a faint line, halfway down which is written *a*, is drawn down the column connecting the line ending *with* þe with that ending *þe gost-(ly)*.

* fol. 188, b, col. 2.

of riȝtwisnesse . (15) and *be* ȝee schod þe feet i*n* þe dyghtynge þe eu*a*ngelie of pees . (16) ¶ In alle thyngys ȝee takande *þe* scheld of þe feiþ . *in* þe whiche ȝee may sleke alle þe fyrede dartys of alþ*er*euelest deuylle . (17) ¶ *and* take ȝee þe helm of hele . *and* þe swerd of þe spyryt þ*at* is þe woord of god ; (18) ¶ þurgh eche pr*a*yere *and* besekyng ȝee pr*a*yende i*n* þe spyryt i*n* alle tyme *and* i*n* þ*at* spyryt ȝee wakande eu*er*more i*n* alle instaunce . *and* bisekyng for alle seynt*us* (19) *and* for me þ*at* þe woord be gyfen to me i*n* þe openyn*g* of my mowþ . w*i*th trest for to make þe pr*i*uyte knowy*n* of þe eu*a*ngelye ; (20) for þe whiche I vse legac*i*on i*n* þe cheyne . so þ*at* I dar i*n* it speke as it byhouys me ;[1] (21) ¶ *and* so þ*at* ȝee forsoþe witen þ*at* ben aboute me . what I do ; Alle thyngys schal Tyt*us* my leuest broþ*er and* trewe seruaun*t* in oure lord make knowyn to ȝou . (22) Whom I sende to ȝou i*n* þ*at* same thyng . þ*at* ȝee knowe þoo thyngys þ*at* ar aboute vs *don and* þ*at* ȝowre hertis be *com*fortyd ȝ (23) ¶ Pees be to þe breþ*ere and* charyte w*i*th feiþ of god oure fadyr *and* oure lord iesu c*r*ist ; (24) ¶ Grace be w*i*th ȝou alle þe whiche louyn oure lord iesu c*r*ist w*i*th oute corrupcyou*n* Amen

[1] Part of v. 20 is not translated.

AD PHILIPENSES

*P*Aulus[1] et *Timotheus serui iesu christi* omnibus sanctis in christo *iesu qui sunt philippis cum episcopis et diaconibus*. (2) gracia *uobis et pax a deo patre nostro et domino iesu christo*; (3) *Gracias ago deo meo in omni memoria uestri* (4) *semper in cunctis oracionibus meis* pro omnibus *uobis . cum gaudeo deprecacionem faciens** (5) *super communicacione uestra in euangelio christi a prima die vsque nunc* (6) *confidens in hocipsum quia qui cepit in uobis opus bonum perficiet usque in diem iesu christi* (7) *sicut est michi iustum hoc sentire* pro omnibus *uobis eo quod habeam uos in corde . et in uinculis meis et in defensione . et confirmacione euangelij . socios gaudij mei* omnes *uos esse*; (8) *Testis enim michi est deus quomodo cupiam* omnes *uos in uisceribus christi iesu . (9) et hoc oro ut caritas uestra magis ac magis abundet in* omni *sciencia . et in* omni *sensu . (10) ut probetis pociora et sitis sinceres et sine offensa in die christi (11) repleti fructu iusticie per iesum christum in gloriam et laudem dei*; (12) *scire autem uolo uos fratres que circa me sunt quia magis ad profectum venerunt euangelij . (13) ita ut uincula mea manifesta fierent in christo in* omni *pretorio et in ceteris* omnibus *locis*; (14) *et plures e fratribus in domino confidentes uinculis meis confortati abundancius auderent sine timore uerbum dei loqui* (1) ¶ Poule *and* tymothe þe seruauntys of iesu crist to alle þe seyntys *in* iesu *crist* þat ben at philippes *with* þe bischopis *and* þe deknys; (2) Grace to ȝow *and* pees of god oure fader *and* oure lord iesu *crist* (3) ¶ I do thankyngys to my god *in* alle þe mynde of ȝou (4) eu*e*re *in* alle my pr*a*yers for alle ȝou . w*ith* ioye

[1] The upper part of initial *P* extends down five lines, the lower across the lower margin.

* fol. 189, a, col. 1.

makande prayere (5) of ȝoure communycacyoun in þe euangelye of crist fro þe firste day to now (6) trestande þat same to be don of ȝou . for he þat bygan in ȝou þe goode werk ; he schal parforme in to þe day of iesu crist . (7) ¶ Os it is rightwis to me þat thyng to fele for alle ȝou in þat þat I hafe ȝou in herte *and* in my bondys *and* in defencyoun *and* confirmacion of þe euangelie ȝou alle to be felaws of my ioye ; (8) ¶ For god is witnes to me . how I coueyte ȝou alle to be in þe entraylis of iesu crist (9) ¶ *and* þat I praye þat ȝoure charite more *and* more abunde in kunnyng *and* in alle wit. (10) þat ȝee profe þe bettere thyngys . *and* þat ȝee be without corrupcyoun *and* with oute blame vn to þe day of crist iesu ; (11) ȝee fulfild with þe fruyt of rigtwisnesse þurgh iesu crist in to glorye *and* praysyng of god ; (12) ¶ Brepere I wile ȝou forsope to knowe þat þoo thyngys þat arn aboute me þei comyn more to þe profyt of þe euangelye þen to þe peyrynge . (13) so þat my bondys schulden be maad opyn in crist in eche moot halle . *and* in alle opere . (14) so þat many of þe brepere in oure lord trestande to my bondis schulde durn more abundauntly speke þe woord of god without drede ; (15) ¶ *Quidam quidem et propter inuidiam et contencionem ; quidam autem et propter bonam voluntatem christum predicant . (16) quidam ex caritate scientes quoniam in defencionem euangelij positus sum ; (17) quidam autem ex contencione christum anunciant non sincere . existimantes pressuram se suscitare uinculis meis ; (18) quid enim omni modo siue per* **occasionem siue per ueritatem christus anuncietur ; et in hoc gaudeo sed et gaudebo ; (19) scio enim quia hoc michi proueniet ad salutem per uestram oracionem et subministracionem spiritus iesu christi (20)* secundum *expectacionem meam et spem . quia in nullo confundar ; sed in omni fiducia sicut semper et nunc magnificabitur christus in corpore meo. siue per uitam siue per mortem ; (21) Michi enim uiuere christus est . et mori lucrum ; (22) quod si uiuere in carne hic michi fructus operis est . et ecce quid eligam ignoro (23) Coartor autem e duobus ; Desiderium habens dissolui et cum christo esse multo magis melius ; (24) permanere autem in carne necessarium est propter uos ; (25) et hoc confidens scio*

* fol. 189, a, col. 2.

quoniam manebo et permanebo omnibus uobis ad profectum uestrum et *gaudium fidei*; (*26*) *ut gratulacio uestra abundet in christo iesu in me per meum aduentum iterum ad uos*; (*27*) *Tantum digne in euangelio christi conuersamini . ut siue cum venero et videro uos siue absens audiam de uobis*; *quia statis in uno spiritu vnanimes collaborantes fidei euangelij* (*28*) *et in nullo tereamini ab aduersarijs* que est *illis causa perdicionis*; *uobis autem salutis et hec a deo* (*29*) quia *uobis donatum est pro christo non solum ut in eo credatis . sed ut et pro illo paciamini* . (*30*) *idem certamen habentes quale et uidistis in me . et nunc audistis de me* (15) ¶ Somme certys *and* for enuye *and contencyoun and* som[1] forsope for good wyl prechyn crist; (16) *and* som forsope of charyte; knowande þat I am sett in to þe defensyon of þe euangelye; (17) somme forsope schewen crist of contencyoun not purely trowande þem to reyse pressure to my bondys; (18) ¶ þerfore what *charge is it* whil þat crist is anuncyed vtterly opper þurgh occasyoun or þurgh sopnesse; *and* in þat I hafe ioye *not onely*; but I schal ioye; (19) ¶ For I woot þat þat schal falle me to hele þurgh 3oure prayere *and* þurgh þe submynystracyoun of þe spyryte of iesu crist . (20) after þe abydyng *and* my hope; for in no thyng am I confoundyd; but in alle treyste as euere *fro þe tyme of my*[2] conuersyoun *and* now crist schal be magnyfyed in my body opper by þe lyf or by þe deth . (21) for crist is to me lyf; *and* to dye it is to me wynnyng; (22) ¶ For if to lyue in þe flesch heere to me is þe frute of þe werk . I woot not what I schal chese (23) ¶ I am constreyned forsope of two thyngys hafande desyr to be vndone *and* myche bettere to be with crist; (24) ¶ To dwelle forsope in þe flesch . it is necessarye for 3ou (25) *and* þat I trestande woot þat I schal dwelle *not lytyl while*; but lenge I schal dwelle with alle 3ou to 3oure profite *and* ioye *and* of god (26) þat 3oure thankyng in iesu crist abunde in me þurgh my comyng eft to 3ou; (27) ¶ Only worþily be 3ee *conuersaunt*[3] in euangelie of *crist . þat wheper when I schal hafe comyn *and* seyn 3ou or hafe ben absent *and* here of 3ou þat 3ee stande in

[1] In the right margin is written *Note here of preching.*
[2] In the right margin *a* is written.
[3] *A* is written under this word in the bottom margin.
* fol. 189, b, col. 1.

one spyryt *trauaylende* to gyd*ere* of one wille to þe feiþ of þe euangelye . (28) þat in nothyng ȝee be afeerd of þe aduersaryes þe whiche[1] is cause to þem of perdycyoun; to ȝow forsoþe *cause* of hele; *and* þat *is* of god (29) for to ȝou it is gyfen for crist not onely þat ȝee leue in hym; but þat ȝee for hym suffre; (30) ȝee hafande þe same certacyon *ageyn* þe *enemys* þe which[2] ȝee han seyn in me *and* herd of me

SI[3] *qua* ergo consolacio in christo quod *solacium caritatis* . *si* qua *societas spiritus si qua sunt uiscera miseracionis* (*2*) *implete gaudium meum ut idem sapiatis eandem caritatem habentes vnanimes idipsum sencientes* (*3*) *nichil* per *contencionem* neque per *inanem gloriam* . sed in *humilitate superiores sibi inuicem arbitrantes* (*4*) *non que sua sunt singuli considerantes* sed et *ea* que *aliorum*; (*5*) *Hoc enim sentite in uobis* quod et in christo *iesu*; (*6*) *qui cum in forma dei esset non rapinam arbitratus est esse se equalem deo* . (*7*) sed *semetipsum exinaniuit formam serui accipiens in similitudinem hominum factus* . *et habitu inuentus ut homo*; (*8*) *humiliauit semetipsum factus obediens usque ad mortem*; *mortem autem crucis*; (*9*) propter quod *et deus illum exaltauit* (*10*) *et donauit illi nomen* quod est super omne *nomen* . *ut in nomine iesu* omne *genui flectatur celestium terestrium et infernorum*; (*11*) *et* omnis *lingua confiteatur* quia *dominus noster iesus* christus *in gloria est dei patris*; (*12*) *Itaque karissimi mei sicut* semper *obedistis* . non *ut in presencia mea* tantum sed *multo magis* nunc *in absencia mea* . *cum metu et timore uestram operamini salutem*; (*13*) *Deus est enim qui operatur in uobis et uelle et perficere pro bona uoluntate* . (*14*) omnia autem *facite* sine murmuracionibus et *hesitacionibus* (*15*) *ut sitis sine querela et simplices filij dei* . *sine reprehensione in medio nacionis praue et peruerse* . *inter quos lucetis sicut luminaria in mundo* (*16*) *uerbum uite continentes*

[1] *A* is written in the left margin opposite.

[2] MS. *whichche, which-* being the last word of one line, and *-che* the beginning of the next.

[3] Initial *S* extends down four lines, its ornamentation down seven more. In the left margin is written c^{n}. 2. cap^{o}. 2^{o}, surrounded by a line.

ad gloriam meam in die christi . quia non in uacuum cucurri . neque in uacuum laboram; (*17*) sed *et si immolor supra sacrificium et obsequium fidei uestre gaudeo et congratulor omnibus uobis*; (*18*) *Idipsum autem et uos*[1] *gaudete et congratulamini michi*; (1) ¶ þerfore ȝif any *con*solac*youn in crist be in ȝou*; if any solace of charitee; if any felaschype of þe spyryt; if any entraylys of mercy; (2) fulfille ȝee my ioye þat ȝee saueryn þe same thyng . hafande þe same charyte of one wille þat thyng ȝee felande[1]; (3) ¶ Nothyng þurgh *con*tenc*youn* nor þurgh veyne glorye; but *in* mekenesse ȝee demande o*þ*þer to *oþer oþere* to be more sou*ereyns byfor god* (4) not sengyflly biholdande þoo thyngys þat ar þeyrys; but *and* þoo thyngys þat ben of þeyrs; (5) ¶ For þat þyng * fele ȝee *in* ȝou *þat was in* oure lord iesu; (6) ¶ þat when he had ben *in* þe fourme of god he demede it not to be raueyn hym to be euyn to god; (7) but he anentyschid hymselfe takande þe schape of þe seruaunt; ¶ In to þe liknesse of man he is maad; *and in* habite he is foundyn of man; (8) ¶ He mekede hymselfe maad obedyent vnto þe deþ[1]; þe deþ forsoþe of þe crosse; (9) ¶ *and* þerfore god enhaunsyde hym *and* gaf to hym þe name þat is aboue[2] eche name; (10) þat *in* þe name of iesu eche kne be bowyd of heuynly *and* erþely *and* of helle; (11) *and* þat eche tunge knouleche; þat oure lord iesu crist is *in* þe glorye of þe fader; (12) ¶ þerfore my breþere as ȝee han euermore obeschyd not only *in* my presence . but myche more now *in* myn absence werke ȝee ȝoure hele with drede *of herte and* tremblyng *of body* (13) ¶ For god is he þat werkys *in* ȝou to wilne *þe goode and* to parforme *þe goode and* þat with good wille; (14) ¶ Alle thyngys do ȝee withoute murmura*cyouns and* hesita*cyouns* (15) þat ȝee be withoute playnt þe simple chyldre of god withoute reprehencyoun *in* þe myddys of a schrewde nacyoun *and* an ouerthwert among whom ȝee schynen as lightus *in* þe world (16) withholdande þe woord of lyf to my glorye *in* þe day of crist; ¶ For I hafe not ronnen *in* voyde; nor trauelyd *in* voyde (17) ¶ *and* if I be offryd aboue sacrifice *and*

[1] *A* is written in the left margin opposite.
[2] MS. *aaboue*, the division of the line falling after the former *a*-.

* fol. 189, b, col. 2.

obsequie to 3oure feiþ I ioye *and* I thanke to alle 3ow [1] (18) ¶ *and* ioye 3ee for þat same *and* thanke 3ee to me (*19*) ¶ *Spero* autem *in domino iesu christo timotheum cito me mittere ad uos . ut et ego bono animo sim cognitis que circa uos sunt*; (*20*) *Neminem enim habeo tam vnanimem qui sincera affeccione pro uobis solicitus sit*; (*21*) *Omnes enim que sua sunt querunt . non que sunt iesu christi*; (*22*) *Experimentum* autem *eius cognoscite . quoniam sicut patri filius mecum seruiuit in euangelio*; (*23*) *hunc* ergo *spero me mittere ad uos*; *mox ut uidero que circa me sunt*; (*24*) *Confido* autem *in domino quoniam et ipse veniam ad uos cito*; (*25*) *Necessarium* autem *existimaui Epafroditum fratrem et cooperatorem et commilitonem meum . uestrum autem apostolum et ministrum necessitatis mee mittere ad uos* . (*26*) *quoniam quidem omnes uos des[i]derabat et mestus erat*; *propterea quod audieratis illum infirmatum*; *nam et infirmatus est usque ad mortem*; (*27*) *sed deus misertus eius non solum autem eius uerum etiam et mei ne tristiciam super tristiciam haberem* . (*28*) *Festinancius ergo misi illum ut uiso eo iterum gaudeatis*; *et ego sine tristicia sim*; (*29*) *Excipite itaque illum cum omni gaudeo in domino et eiusmodi cum honore habetote*; (*30*) *quoniam propter opus christi usque ad mortem accessit tradens animam suam ut impleret id quod ex uobis deerat erga meum obsequium** (19) ¶ I hope forsoþe in oure lord iesu me soone to sende tymothe to 3ou . so þat I be of good wille; þise thyngys knowyn þat ar abowte me; (20) ¶ For no man hafe I so acordande in wille; þe whiche is so bysy for 3ou in so pure affeccyoun; (21) ¶ For alle sekyn þat þeyris ben *and* not þat are iesu cristis; (22) ¶ þe experyment of hym knowe 3ee . for as þe chyld to þe fader so he seruys with me in þe euangelye; (23) þerfore hym I hope me to sende to 3ou as soone as I see þe Issue of *þe thyngys* þat ar aboute me; (24) ¶ I treste forsoþe in oure lord; þat he schal come to 3ou soone; (25) ¶ *and* I trowyde necessarye to sende to 3ou Epafrodyto þe broþer *and* werkere with me in þe euangelye and *my* conmyliton . 3oure forsoþe apostyl *and* þe mynyster of my nede; (26) for certys he has desyryd 3ou alle

[1] In the right margin is written *a*.

* fol. 190, a, col. 1.

to see; *and* was sory for þat þat ȝee had herd hym to be syk . (27) ¶ For why he was syk vnto þe death; but god has mercy on hym; Not only forsoþe on hym; but ȝhe *and* of me . lest I schulde hafe sorwe vp on sorwe; (28) ¶ þerfore more hastely I sende hym; þat he seyn ȝee eft ioye *and* þat I be withoute sorynesse . (29) ¶ Taake ȝee hym with alle ioye in oure lord. *and* hafe ȝee hym on suych manere with alle worschype; (30) forwhy for þe werk of crist he neghyde to þe death he bytakande his sowle þat he schulde fulfille þat þat wantyde of ȝou as anentys my seruyse.

DE[1] cetero *fratres mei gaudete in domino*; *eadem uobis scribere michi quidem non pigrum uobis autem necessarium*; (*2*) *videte canes uidete malos operarios*; *videte concisionem*; (*3*) *Nos enim sumus circumcisio qui spiritu dei seruimus et gloriamur in christo iesu et non in carne fiduciam habentes* (*4*) *quamquam et ego habeam . confidenciam in carne*; *Si quis autem alius uidetur confidere in carne ego magis* (*5*) *circumcisus octaua die ex genere israhel de tribu beniamin*; *hebreus ex hebreis* . secundum *legem phariseus* . (*6*) secundum *emulacionem persequens ecclesiam dei* secundum *iusticiam que in lege est conuersatus sine querela*; (*7*) *sed que michi fuerunt lucra*; *hec arbitratus sum propter christum detrimenta*; (*8*) *verumptamen existimo omnia detrimentum esse propter eminentem scienciam iesu christi domini mei*; *propter quem omnia detrimentum feci et arbitror ut stercora ut christum lucrifaciam* . (*9*) *et inueniar in illo non habens meam iusticiam . que ex lege est . sed illam que ex fide est christi iesu que ex deo est iusticia in fide* (*10*) *ad cognoscendum illum et uirtutem resureccionis eius et societatem passionum eius* (*11*) *configuratus morti eius . si quo modo occurram ad resureccionem que est ex mortuis* (*12*) *non quod iam acceperim aut iam perfectus sim* (1) ¶ Fro heþen forþeward my breþere ioye ȝee in oure lord; But þoo* thyngys to wryte to ȝou[2] þe whyche I seyde byfore . to me certys it is not slow;[3] to ȝou it is necessarye ageyn þe false apostolys; (2) ¶ Sec

[1] Initial *D* extends down four lines; in the left margin is written c^m 3, *cap.* 3, *cap.* 3 only being surrounded by a red line.

[2] In the upper margin is written *a*, attached to this word by a line.

[3] *A* is written in the right margin opposite.

* fol. 190, a, col. 2.

ȝee þe howndys . *þat is knowe ȝee þem to be howndys*; see *ȝee* þe ylle werkerys see ȝee þe *con*cysyou*n* *þat is knowe ȝee þe sepa*r*acion*; (3) For we ben circu*m*cysyou*n* þe whiche seruyn to god w*i*th þe spyrite *and* ioyen i*n* iesu cr*i*st; *and* not i*n* þe flesch[1] hafande trest (4) al þof I hafe *con*fydence i*n* þe flesch; ¶ If any o*þ*er is seyn to treste i*n* þe[2] flesch . I ra*þ*ere *owe to trest þan þei false apostolys* (5) *for I am* circu*m*cydyd þe eyghtende day *fro my natyuyte* of þe gendre of isr*a*hel of þe tribe of beniamyn *and* Ebrue *born* of þe Ebrwes *and* aft*er* þe lawe an pharysee (6) I p*ur*suande þe kyrke of god aft*er* þe loue *of þe lawe and* I *con*uersate w*i*thoute pleynte aft*er* þe rightwisnes þ*at* is i*n* þe lawe (7) ¶ But þoo thyngys þ*at* were wy*n*ny*n*g to me *byfore* cr*i*st; þ*em* I demyd to be apeyry*n*g for cr*i*st; (8) ¶ But ne*þ*elees I tr*o*we alle thyngys to be apeyrem*e*nt for þe besemande wisd*a*m of oure lord iesu cr*i*st; ¶ For who*m* alle thyng I made to be apeyrem*e*nt *and* demyde þ*em* as toordys; þ*at* I wy*n*ne cr*i*st (9) *and* þ*at* I be fou*n*de þe m*e*mbre i*n* hy*m* not hafande my rightwisnes þ*at* is of þe lawe . but þ*at* is of þe fei*þ* of iesu cr*i*st þe whiche is of god þe rightwisnes of þe fei*þ* (10) to knowe hy*m* *and* þe ver*t*ue of hys resurec*c*ion *and* felaschipe of þe passyon of hy*m* . (11) I *con*figured to þe dea*þ* of hy*m*; if any man*e*re may renne to þe resurec*c*ion þ*at* is of þe deade (12) ¶ not þ*at* I now hafe taken; or þ*at* I now be p*er*fyte ¶ *Sequor* autem *si quo modo* com*prehendam* i*n* quo *et* com*prehensus* sum *a* christo *iesu*; (*13*) *f*ratres *ego me non arbitror* com*prehendisse*; *vnum* autem *quidem que retro sunt obliuiscens ad ea* uero que *priora sunt extendens meipsum* (*14*) *ad destinatum* p*er*sequor *ad*[3] *brauium superne vocacionis dei* i*n* christo *iesu*; (*15*) *Quicumque* ergo *perfecti sumus hoc senciamus*; *et si quid aliter sapitis et hoc uobis* deus *reuelabit*; (*16*) *verumptamen ad quod peruenimus ut idem sapiamus* . *et* i*n* *eadem regula permaneamus*; (*17*) *Imitatores mei estote f*ratres *et obseruate eos qui ita ambulant sicut* habe*tis formam nostram*; (*18*) *multi enim ambulant quos sepe dicebam uobis*; *N*unc autem *et flens dico inimicos* cru*cis* christi (*19*) *quorum*

[1] *A* is written in the right margin.
[2] *Note* is written in the right margin.
[3] *Ad* is written in the right margin, with caret after *persequor*.

finis interitus quorum deus uenter est et gloria in confusione eorum; qui terrena sapiunt; (*20*) *Nostra autem conuersacio in celis est*; *vnde etiam saluatorem expectamus dominum nostrum iesum christum* . (*21*) *qui reformabit corpus humilitatis nostre configuratum corpori claritatis sue* secundum *operacionem qua possit sibi subicere omnia*; ¶ But I suwe forsope so þat I take *in* þat manere *in* þe whiche I am takyn of oure* lord[1] iesu *crist*; (13) But brepere I trowe not me so to hafe takyn any thyng forsope; But þoo thyngys þat ar behynde I forgetande *and* spredande me forsope to þoo thynges þat ar fyrst . (14) I pursue to þe ordeynd mede of þe heyghe callyng of god·*in* iesu *crist* . (15) ¶ *per*fore who so we be þat ar parfyt fele we þat *we ar imparfit in comparysoun of þe perfeccyoun* þat *is comyn* ¶ *and* ȝif ȝee any operwyse saueryn *now and* þat god schal schewe to ȝou þurgh his mercy . (16) ¶ Nepeless holde ȝee þat to whyche ȝee ar comyn; to þat ȝee saueren þe same thyng so þat ȝee dwelle *in* þe same rewle; (17) ¶ Mi brepere be ȝee my folowerys *and* take heede of þem þat so gon as ȝee han[2] oure forme; (18) ¶ For many gon þe whiche ȝerne I hafe seyd to ȝou; but now forsope I sey gretande hem to be þe enemys of þe crosse of *crist* . (19) þe eende of whom þe death . *and* of whom þe bely is þeire god . *and* þe glorye of þem is *in confusyoun* . of þem þat saueryn erþely þingys[3] (20) ¶ Oure forsope *conuersacion* is *in* heuyn . ȝhe wherfore we abydyn oure lord iesu *crist* saueour (21) þe whiche has reformyd þe body of oure mekenesse *conf*yguryd to þe body of his clernes after þe werkyng with þe whiche he may make alle thyng subiect to hym

Itaque[4] *fratres mei karissimi et desiderantissimi gaudium meum et corona mea*; *sic state in domino karissimi*; (*2*) *euchodiam rogo et sintichen deprecor idipsum sapere in domino*; (*3*) etiam *et*

[1] After this word is a dash and dot.
[2] In the left margin is written *a*, and a hand points to *han*.
[3] *A* is written in the left margin opposite.
[4] Initial *I*, in the margin, extends from five lines above this line to the foot of the column; it is terminated by a crown above, and by a grotesque animal below. In the left margin is written c^{m}. 4, *cap.* 4, surrounded by a line.

* fol. 190, b, col. 1.

rogo te germane compar adiuua illas que mecum laborauerunt in euangelio cum clemente et ceteris adiutoribus meis . quorum nomina sunt in libro uite; (*4*) *Gaudete in domino semper iterum dico gaudete* . (*5*) *Modestia uestra nota sit hominibus* . *dominus prope est*; (*6*) *Nichil soliciti sitis sed in omni oracione et obsecracione cum graciarum accione peticiones uestre innotescant apud deum*; (*7*) *et pax dei que exsuperat omnem sensum custodiat corda uestra et intelligencias uestras in christo iesu domino nostro* (1) ¶ ꝑerfore my leuest breꝑere *and* alꝑerdesyrest; ꝑe *whiche ben* my ioye *and* my corowne; so stande ȝee *in* oure lord ꝑat ȝee be alꝑerlefest (2) ¶ I *praye* euchedye[1] *and* I *praye* syntheen ꝑe same thyng to sauere *in* oure lord (3) ¶ *and* also I *praye* ꝑe German myn euyn helpare helpe ꝑou ꝑem ꝑe whiche han *trauelyd with* me *in* ꝑe eu*angelye with* clement *and* o*ꝑere* of my helparys ꝑe namys of who*m* ben *in* ꝑe book of lyfe (4) ¶ Ioye ȝee *in* oure lord[1] eu*ermore*; eft I seye ioye ȝee; (5) ȝoure debonertee be it knowyn to alle men for oure lord is neygh; (6) ¶ Of no thyng be ȝee bysy but *in* alle *prayere and* bysekyng *with* doynge of * thankyngys ȝoure askyngys be knowyn byfor god; (7) ¶ *and* ꝑe pees of god ꝑe whyche ou*ercomes* alle wit . kepe it ȝoure hertys *and* ȝoure vnderstandyngys *in* iesu *crist*; (*8*) ¶ *De cetero fratres quecumque sunt vera*; *quecumque pudica quecumque iusta* . *quecumque sancta* . *quecumque amabilia quecumque bone fame* . *si qua uirtus* . *si qua laus discipline* . *hec cogitate*; (*9*) *que et didicistis* . *et accepistis* . *et audistis et uidistis in me* . *hec agite et deus pacis erit uobiscum*; (*10*) *Gauisus sum autem in domino uehementer* . *quoniam tandem aliquando refloruistis pro me sentire sicut et senciebatis*; *Occupati autem eratis*; (*11*) *non quasi propter penuriam dico* . *ego enim didici in quibus sum sufficiens esse*; (*12*) *scio et humiliari*; *scio et abundare*; *vbique et in omnibus institutus sum* . *et saciari* . *et esurire* . *et abundare et penuriam pati*; (*13*) *omnia possum* . *in eo qui me confortat*; (*14*) *Verumptamen bene fecistis communicantes tribulacioni mee*; (*15*) *scitis autem et uos philipenses quod in principio euangelii quando profectus sum a macedonia*; *nulla*

[1] *A* is written in the left margin.

* fol. 190, b, col. 2.

*mich*i *ecclesia* com*municauit* in *ra*cione *dati* et *accepti nisi uos soli*; (*16*) *qui*[*a*] et *thesalonica*m et *semel* et *bis* in *vsu*m *mich*i *misistis* (*17*) *non* quia *quero datu*m sed *requiro fructu*m *abundante*m in *ra*cione *uestra*; (*18*) *ha*beo autem omn*ia et abundo*; *Repletu*s *su*m autem *acceptis ab epafrodito* que *misistis* in *odore*m *suauitatis* . *hostia*m *acceptam placente*m *deo* (*19*) Deus autem *meus* im*pleat* omne *desideriu*m *uestru*m secundum *diuicias suas* in *gloria* in *christo iesu*; (*20*) *Deo* autem *et patri nostro gloria* in *secula* seculorum *amen*; (*21*) *Salutate* omnem *sanctum* in *christo iesu* . *Salutant uos qui mecum sunt fratres*; (*22*) *Salutant uos* omnes *sancti maxime* autem *qui de cesaris domo sunt*; (*23*) *gracia domini nostri iesu christi cum spiritu uestro amen* (8) ¶ Fro heþen forþewardys breþere what þyngys þat ben soþe *and* whyche ben chaste *and* whyche ryȝtwyse . whiche holy whiche louable . *and* whiche ben of good fame; if any vertue . if any preysyng of dyscyplyne ben in þise . þenke ȝee þise þyngys (9) þe whiche ȝee han leryd *and* takyn *and* seen *and* herd of me ¶ þise þyngys do ȝee *and* god of pees schal be with ȝou (10) ¶ I am ioyed in oure lord gretly forsoþe; for at þe laste sum tyme ȝee floureden ageyn for to fele for me as som tyme ȝee feledyn ¶ ȝee were ocupyed forsoþe . *þat is ȝee*[1] *were lettyd* (11) ¶ I sey not for penurye ¶ For I hafe leryd in what thyngys I am to be suffycyent (12) ¶ I can be mekyd . *and* I can abounde ¶ Oueral *and* in alle þyngys I am ordeynd to be fyld *and* to hungre *and* to suffre nede (13) ¶ Alle þyngys I may in hym *þat* comfortys me; (14) ¶ Neþelees ȝee comynynge to my tribulacion han do weel (15) ¶ ȝee philipensys witen forsoþe *þat* in þe bygynnyng of þe euangelye when I wente fro macedoyne no kyrke comynede to me[2] *in resoun of þe thyng gyfen *and* takyn; but ȝee onely (16) þe whyche han sent to me to Tessaloyne my necessaryes in to vse onys or twyes (17) ¶ Not for þat þat I seeke þe gifte but þat I require þe abundaunt frute in ȝoure resoun (18) ¶ I hafe forsoþe alle þyngys . *and* I abunde . I am

[1] *A* is written in the right margin.

[2] In the bottom margin is written *in resoun of* þe, surrounded by a line, anticipating the first words of the next column.

* fol. 191, a, col. 1.

fulfyld *with* þe giftys taken of Epafrodyto þe whiche ȝee han sent *in* to þe smelle of swetnes þe hoost accept *and* plesande to god; (19) ¶ þ*er*fore my god fulfille he al ȝoure desyr*e* aft*er* his ryches. *in* iesu crist (20) ¶ To god forsoþe *and* oure faḍer be glorye *in* to world of worldys Amen (21) ¶ Grete ȝee eche seynt *in* cr*i*st iesu. þei grete ȝou þe breþ*er*e þ*at* ben w*ith* me (22) ¶ Alle þe seyntys greetyn ȝou; *and* most þei þ*at* ben of þe emp*er*ours house; (23) ¶ þe gr*ace* of our*e* lord iesu cr*i*st be w*ith* ȝoure spyryt Amen

AD COLOCENSES

Paulus[1] *apostolus christi iesu per uoluntatem dei et Timotheus frater* (*2*) *hijs qui sunt Colosenses sanctis et fidelibus fratribus in christo iesu; gracia uobis et pax a deo patre nostro*; (*3*) *Gracias agimus deo et patri domini nostri iesu christi semper pro uobis orantes* (*4*) *audientes fidem uestram in christo iesu et dileccionem quam habetis in sanctos omnes* (*5*) *propter spem que reposita est uobis in celum quam audistis in uerbo ueritatis euangelij* (*6*) *quod peruenit ad uos sicut et in vniuerso mundo et fructificat et crescit sicut in uobis . ex ea die qua audistis et cognouistis graciam dei in ueritate* (*7*) *sicut didicistis ab Epafra karissimo conseruo nostro qui est fidelis pro uobis minister christi iesu* (*8*) *qui eciam manifestauit nobis dileccionem uestram in spiritu* (*9*) *Ideo et nos ex qua die*[2] *audiuimus non cessamus pro uobis orantes et postulantes ut impleamini agnicione uoluntatis eius in omni paciencia vel sapiencia et intellectu spiritali* (*10*) *ut ambuletis digne deo per omnia placentes in omni opere bono fructificantes et crescentes in sciencia dei . (11) in omni uirtute confortati secundum potenciam claritatis eius in omni paciencia et longanimitate cum gaudeo . (12) gracias agentes deo et patri qui nos dignos fecit in partem sortis sanctorum in lumine (13) qui eripuit nos de potestate tenebrarum et transtulit in regnum filij dileccionis sue (14) in quo habemus redempcionem et remissionem peccatorum (15) qui est ymago dei inuisibilis primogenitus omnis creature . (16) quia in ipso condita sunt vniuersa in celis et in terra. uisibilia et inuisibilia; siue Troni siue dominaciones siue principatus . siue potestates;*

[1] Initial *P* extends down thirty-two lines; a bearded face is drawn inside the head of the letter; in the left margin is written *cap.* 1^{m} c^{m} 1^{m}, surrounded by a fine double line.

[2] *die* is written above the line.

omnia per ipsum et in ipso creata sunt (*17*) *et ipse est ante omnes . et omnia in ipso constant* . (*18*) *et ipse est caput corporis ecclesie . qui est principium primogenitus ex mortuis ; ut sit in omnibus ipse primatum tenens* ; (*19*) *quia in ipso complacuit omnem plenitudinem inhabitare* (*20*) *et per eum reconciliare omnia in* * *ipsum . pacificans per sanguinem crucis eius siue que in celis siue que in terris sunt* (1) ¶ Poule þe apostil of iesu crist by þe wil of god *and* Tymothe þe broþer . (2) to þe breþere þat ar at Colose seyntis *and* trewe men in iesu crist ; grace be to ȝou *and* pees of god oure fader *and* oure lord iesu crist ; (3) ¶ We don thankyngys to god *and* to þe fader of oure lord iesu crist euermore for ȝou prayande ; (4) we herande ȝoure feiþ in oure lord Iesu crist *and* þe loue þat ȝee han in alle seyntus . (5) for þe hope þat is sett to ȝou in heuyn þe whyche ȝee han herd in þe worde of soþnes of þe euangelye (6) þe whiche is comyn to ȝou as in to alle þe world . *and* doys frute *and* growys as it is in vs fro þe fyrste day þat ȝee hafe herd *and* knowyn þe grace of god in soþnesse (7) as ȝee han leryd of Epafra oure alþerderest conseruaunt þe whiche is a trewe mynystre of iesu crist for ȝou (8) þe whiche has schewyd ȝoure loue in þe spyryt to vs ; (9) ¶ *and* þerfore fro þat day þat we herdyn . we cesyden not for ȝou prayande *and* askande þat ȝee be fulfyllid in þe knowyng of his wille ¶ In alle wysdam *and* gostly vnderstandyng (10) þat ȝee go worþily to god plesande þurgh alle þynge ¶ In alle goode werk ȝee doande frute *and* growande in þe wisdam ; (11) in alle vertue ȝee comfortid after þe power of his charyte ¶ In alle pacyence *and* long abydyng with ioye (12) ȝee doande thankyngys to god *and* to þe fader þe whiche has maad ȝou worþi in to þe partye of þe lott of seyntys in light ; (13) þe whiche has delyuerd vs of þe power of derknes ; *and* has ouerborn vs in to þe kyngdam of þe sone of his charite (14) ¶ In whom we han redempcion *and* forgyfnes of synnes . (15) þe whiche is þe ymage of god inuysyble fyrst born of alle creature ; (16) for in hym arn alle þyngys maade in heuyn *and* in erþe vysyble þynges *and* inuysyble ; wheþer þei ar trones or dominaciones or potestates or principatus ¶ Alle þyngys þurgh

* fol. 191 a, col. 2.

hym *and* in hym ar schapen (17) *and* he is byfore alle *and* alle þyngys ben in hym[1] (18) *and* he is þe hed of þe body þe whiche is þe bygynnyng of þe kyrke; he þe fyrste born of þe deade þat he be in alle þyngis holdande þe lordschype; (19) ¶ For in hym it lykyd alle fulnesse to dwelle (20) *and* þurgh hym alle þyngys to reconsyle in hym he pesande þurgh þe blood of his cros þoo þyngys wheþer þei ben in heuyn or in erþe; (*21*) ¶ *Et uos cum essetis aliquando alienati et inimici sensus in operibus malis* . (*22*) *nunc autem reconsiliauit in corpore carnis eius per mortem exhibere uos sanctos et immaculatos* . *et irreprehensibiles coram ipso** (*23*) *si tamen permanetis in fide fundati et stabiles et immobiles ab spe euangelij quod audistis quod predicatum est in uniuersa terra*[2] *creatura que sub celo est* cuius *factus sum ego paulus minister* (*24*) *qui nunc gaudeo in passionibus pro uobis et adimpleo ea que desunt passionum christi in carne mea pro corpore eius quod est ecclesia* (*25*) cuius *factus sum ego minister* secundum *dispensacionem dei que data est michi in uobis ut impleam uerbum dei* (*26*) *misterium quod absconditum fuit a seculis et generacionibus nunc autem manifestatum est sanctis eius* (*27*) *quibus uoluit deus notas facere diuicias glorie sacramenti huius in gentibus quod est christus in uobis spes glorie* (*28*) *quem nos annunciamus corripientes omnem hominem et docentes omnem hominem in omni sciencia ut exhibeamus omnem hominem perfectum in christo iesu* . (*29*) *in quo et laboro certando* secundum *operacionem eius quam operatur in me in uirtute* (21) ¶ And ȝee when ȝee were alyened *fro god and* enemys þurgh þe witte in euylle deedys (22) now forsoþe he has reconsilid ȝou in to þe body of his flesch þurgh þe death to gyfe ȝou seyntus *and* vndefylid . *and* irreprehensyble byfore hym (23) if þat ȝee dwelle[3] in þe feiþ groundyd *and* stable *and* vnmoble in þe hope of þe euangelye þat ȝee han herd *and* þat is prechyd in alle creature þat is vnder heuyn ¶ Of[4] whom I poule am maad mynystre (24) þe whiche now ioye in passyouns for ȝou . and I fulfille[4] þoo þyngys þat wantyn of þe passyouns of crist in my

[1] *A* is written in the right margin. [2] Line of dots underneath *terra*.
[3] *A* is written in the left margin.
[4] Lines scribbled in the margin draw attention to these passages.

* fol. 191, b, col. 1.

flesch for þe body of hy*m* . þ*at* is þe kyrke ; (25) ¶ Of who*m* I am maad mynystre aft*er* þe dispensac*i*on of god þe whiche is gyfen to me *in* 3ou þ*at* I fulfille þe woord of god . (26) þe p*ri*uyte þ*at* was hid fro worldys *and* gener*a*cyouns ¶ Now forsoþe it is schewyd opyn to hyse seynt*us* . (27) to þe whiche god wolde make knowyn þe richessys of þe glorye of þis sac*ra*ment *in* þe folc þe whiche is c*ri*st *in* 3ou *folc* þ*at* it be þe hope of þe glorye (28) þe whiche c*ri*st we han schewid blamande eche man . *and* techande eche man *in* alle wisd*am* þ*at* we offre eche man parfyt *in* iesu c*ri*st (29) ¶ In þe whiche þyng I tr*a*uayle *in* str*i*uande *agyn*us þe *rebelys* aft*er* þe werky*n*g of hy*m* þ*at* werkys *in* me v*er*tue

*V*olo[1] *enim vos scire qualem solicitudinem habeam pro uobis et pro hijs qui sunt laodicie* ¶ *et quicumque non viderunt faciem meam in carne* (2) *ut* consolen*t*ur *corda ipsorum . instructi in caritate et in omnes diuicias plenitudinis intellectus in agnicionem misterij dei patris christi iesu* (3) *in quo sunt omnes thesauri sapiencie et sciencie absconditi* (4) ¶ *Hoc autem dico ut nemo uos decipiat in sublimitate sermonum* (5) ¶ *Nam etsi corpore absens sum sed spiritu uobiscum sum gaudens et uidens ordinem uestrum et firmamentum eius que in christo est fidei uestre* (6) ¶ *Sicut ergo accepistis christum iesum dominum nostrum in ipso* **ambulate* (7) *radicati et superedificati in ipso et confirmati fide sicut et didicistis abundantes in illo in graciarum accione* (8) ¶ *Videte ne quis uos decipiat per philosophiam et inanem falaciam* secundum *tradicionem homini* . secundum *elementa mundi et non* secundum *christum* . (9) quia *in ipso habitat omnis plenitudo diuinitatis corporaliter* . (10) *et estis in illo repleti qui est caput omnis principatus et potestatis* (11) *in quo et circumcisi estis circumcisione non manufacta in expoliacione corporis carnis* . sed *in circumcisione christi* (12) *consepulti ei in baptismo in quo et resurexistis per fidem operacionis dei qui suscitauit illum a mortuis* (1) þerfore[2] I wile 3ou to knowe whyche bysynes I

[1] Initial *V* extends down four lines; in the left margin is written c^m 2 *cap*^m 2, surrounded by two lines.

[2] MS. has initial *Y*, which extends down seven lines.

* fol. 191, b, col. 2.

hafe for ȝou *and* for þem þat ben Laodicie [1] . *and* þei þat han not seen my face in þe flesch . (2) þat þe hertys of þem ben *com*fortid þei enformyd in charyte *and* in alle richessis of þe plente of vnderstandyng in þe knowyng of þe mysterye of god þe fader of iesu crist (3) In whom ben alle þe tresorys of wisdam *and* of kunnyng hidde (4) ¶ þis forsoþe I seye þat no man disceyue ȝou in sutilite of woordis (5) ¶ forwhi if I be absent þe body . but þurgh spirit I [2] am with ȝou; *and* I biholdande ȝoure ordre *and* þe stablenes of it þat is of ȝoure feiþ in crist (6) ¶ þerfore as ȝee han taken crist iesu oure lord; so goo ȝee in hym; (7) ȝee rootyd *and* bildid aboue in þem *and* confermyd in þe feiþ; *and* as ȝee han leryd abundande in hym in [3] ȝeeldyng of thankyngys (8) ¶ See ȝee þat none [3] ȝou disseyue þurgh philosophie *and* veyne bigylyng after þe tradicion of man after þe elementys of þe world *and* not after crist (9) ¶ for in hym dwellis al plente of godhed bodyli . (10) *and* ȝee ben fulfild in hym þe whiche is þe hed of eche princypate *and* potestate (11) In whom ȝee ar circumcydid with circumcysioun not made with handis in expoliacyoun of þe body of þe flesch *and* of þe skyn; but in circumcysioun of iesu crist (12) *and* biried with to hym in þe Baptym; in þe whiche ȝee han rysen þurgh þe feiþ of þe werkyng of god þe whiche reysede hym fro death (*13*) ¶ *Et uos cum mortui essetis in delictis et prepucio carnis uestre conuiuificauit cum illo . donans uobis omnia delicta* (*14*) *delens quod aduersum uos erat cyrographum decreti quod erat* contrarium *uobis . et ipsum tulit de medio affigens illud cruci* (*15*) *expolians principatus et potestates traduxit confidenter palam triumphans illos in semetipso* (*16*) ¶ *Nemo ergo uos iudicet in cibo aut in potu . aut in parte diei festi; aut neomenee . aut sabatorum que sunt vmbra futurorum* . (*17*) *corpus autem christi* (*18*) ¶ *Nemo uos seducat uolens in humilitate et religione angelorum que non uidit* [4] *ambulans frustra inflatus sensu carnis sue* (*19*) *et non tenens caput ex quo totum corpus pernexus et coniuncciones sumministratum et con-*

[1] MS. *Laocidie.*
[2] *A* is written in right margin opposite.
[3] Hands drawn in the right and left margins respectively point to each end of the line *in . . . none.*
[4] The last two letters of this word are partially obliterated.

structum crescit in augmentum dei (20) ¶ *Si mortui estis cum christo ab elementis huius* * *mundi . quid adhuc tamquam uiuentes in mundo decernitis*; (21) *ne*[1] *tetigeritis*; *neque gustaueritis neque contrectaueritis*; (22) *que sunt omnia in interitum ipso usu* secundum *precepta et doctrinas hominum* (23) *que sunt quidem racionem habencia sapiencie in superstitione et humilitate et ad non parcendum corpori . non in honore aliquo ad saturitatem carnis* (13) ¶ And ȝee when ȝee had ben deade þurgh ȝoure trespas *and* in þe prepucye of ȝoure flesch . þat *is fleschly trespasses* forgifande ȝou alle trespas he quykynde ȝou *with* hym (14) doande awey þe handwryt of þe lawe þat was *contrarye* to vs *and* ageynus vs . *and* it bar fro þe myddys naylande it to þe crosse (15) *and* spoylande þe principatus *and* potestates lad forþ[2] hise opynly ouercomande þem *in* hymselfe (16) ¶ þerfore no man deme ȝou *in* mete or drynk or *in* partye of þe feste day or neomenye or of sabatys . þe whiche ben þe schadewys of þoo thyngus þat ben to come; (17) þe body[3] forsoþe of crist *is soþnesse* (18) ¶ No man disseyue ȝou willende conseyle to ȝou *in* mekenes *and* relygyoun of aungelys . þoo thyngys þat he sees not gangande *in* veyn . blowen *with* þe wit of his flesch (19) *and* not holdande þe hed of whom alle þe body is bildid *in to one* þurgh coniunccions *and* vnderseruyd þurgh þe bondys *of charite and* so it growis *in* to makyng more of god (20) ¶ þerfore if ȝee been deade *with* crist fro þe elementys of þis world wherto ȝit as þe lifande *in* þe world discryue . *þe legalys to be kept seyande som to opere þise thyngus* (21) ¶ touche ȝee not nor taaste ȝee not . nor treste ȝee þem not (22) ¶ þe whiche alle ben ledande *in* to þe deaþ *in* þat vse *or ryte* after þe biddyngus of[4] man *and* techyngus of man (23) þe whiche certis ben hafande resoun of wisdam *in* supersticion þat is *in* feynyd relygyoun *and* mekenesse *feyned and* not to sparyng to þe body . not *in* any worschipe to þe fillyng of þe flesch

[1] Over the *n* of *ne* is written a small *c*.
[2] MS. *ladforþ*.
[3] *a* written twice in the left margin.
[4] A paragraph-mark has been partially erased after *of*.

* fol. 192, a, col. 1.

*I*gitur[1] *si* consurrexistis[2] *cum christo . que sursum sunt querite . ubi christus est in dextra dei sedens*; (*2*) *que sursum sunt sapite . non que super terram . (3) mortui enim estis et uita uestra abscondita est cum christo in deo (4)* ¶ *Cum enim christus apparuerit uita uestra tunc et uos apparebitis cum ipso in gloria*; (*5*) *mortificate ergo membra uestra que sunt super terram fornicacionem immundiciam . libidinem concupiscenciam malam . et auariciam que est ydolorum seruitus (6) propter que venit ira dei super filios incredulitatis (7) In quibus et uos ambulastis aliquando cum uiueritis in illis*; (*8*) *Nunc autem deponite et uos omnia iram . indignacionem . maliciam blasphemiam . turpem sermo[nem] de ore uestro non procedat (9)* ¶ *Nolite mentiri inuicem . expoliantes uos ueterem hominem cum actibus suis . (10) et induentes nouum . eum qui renouatur in agnicione dei* secundum *imaginem* eius *qui creauit* **eum* (*11*) ¶ *Vbi non est masculus . et femina . gentilis et Iudeus circumcisio et prepucium . barbarus et scitha seruus et liber . sed omnia in omnibus christus (12)* ¶ *Induite ergo uos sicut electi dei sancti et dilecti uiscera misericordie . benignitatem . humilitatem . modestiam pacienciam . (13) supportantes inuicem . et donantes uobismetipsis* ¶ *si quis aduersus aliquem habet querelam. sicut et uobis dominus donauit . ita et uos*; (*14*) *super omnia autem hec caritatem habete quod est uinculum perfeccionis*; (*15*) *et pax christi exultet in cordibus uestris in qua et uos uocati estis in uno corpore . et grati estote (16)* ¶ *Verbum christi habitet in uobis abunda*nter *in omni sapiencia docentes et commonentes uosmetipsos in psalmis et ympnis et canticis spiritalibus in gracia cantantes in cordibus uestris deo (17)* ¶ *Omne quodcumque facitis in uerbo aut opere omnia in nomine iesu christi facite . gracias agentes deo et patri per ipsum* (1) ¶ þerfore if ȝee han risen with[3] crist þoo þyngys þat arn aboue seeke ȝee þere as crist is sittande on þe riȝthalf of god;

[1] Initial *I* extends upwards along three lines, and down the column across the lower margin. In the left margin is written c^{m} 3.

[2] In the blank half-line after *consurrexistis* is written *capit.* 3.

[3] *A* is written in the right margin, and a line drawn down the column draws attention to the next four lines beneath it.

* fol. 192, a, col. 2.

(2) þe þyngys þat arn aboue sauere ȝee *and* not þoo þat ben on þe erþe (3) ¶ For ȝee arn deade . *and* ȝoure lyfe is hid with crist in god; (4) when crist forsoþe þat is ȝoure life schal apere *and* þen ȝee schal apere with hym in glorye (5) ¶ þerfore slee ȝee ȝoure membrys þat ben on þe erþe vnclennes . fornicacyoun . leccherye . *and* ylle willyng . *and* auaryce þe whiche is þe seruage of ydolys; (6) ¶ For þe whiche thyngys com þe wrathe of god to þe childre of mysbeleue (7) in þe whiche *and* ȝee wentyn som tyme when ȝee lyuede in þem (8) ¶ *and* now forsoþe putte ȝee fro ȝou wrathe . indignacioun malice blasphemye . *and* foule woord of ȝoure mouþ . go it not forþe (9) ¶ Wile ȝee not make lesyngys to gydere . but ȝee withinne to gydere spoylande þe oolde man with his deedis . (10) *and* cloþande þe newe man þe whiche is maad newe in þe knowyng of god after þe ymage of hym þat schop hym; (11) Where þer nys male *and* femel . gentyl . *and* Iwe circumcysyoun *and* prepucye Barbar *and* cytha . seruaunt *and* fre man oute take; but crist is alle þyngys in alle (12) ¶ þerfore ȝee[1] Colocenses as þe seyntys chosyn of god *and* louyd . cloþe ȝee þe entraylis of mercy benygnete . meknes . debonerte . pacyence (13) onderberande oþþer oþer *and* forgifande to ȝouself if any man has any querel ageyn oþer as oure lord has forgyfen to ȝou so *and* ȝee (14) ¶ Ouer alle þise forsoþe hafe ȝee charyte þat is þe bond of perfeccion (15) *and* þe pees of crist ioye it in ȝoure hertis in þe whiche ȝee ben callyd in one body *and* be ȝee kynde to god; (16) ¶ þe woord of crist dwelle it with ȝou abundauntly in alle wisdam techande *and* amonestande ȝouself in psalmys *and* ympnys *and* goostly songys in *grace syngande in ȝoure hertys to oure lord (17) ¶ Alle þat ȝee do in woord or in deede al do ȝee in þe name of oure lord iesu crist doande þankyngus to god *and* to þe fader þurgh hym (*18*) ¶ *Mulieres subdite*[2] *estote uiris sicut oportet in domino* (*19*) ¶ *Viri diligite vxores uestras . et nolite amari esse ad illas*; (*20*) *Filij obedite parentibus in omnibus uel per omnia . hoc enim est placitum domino*; (*21*) *patres nolite ad iracundiam prouocare filios uestras ut non pusillo animo fiant* (*22*) ¶ *Serui*

[1] A large *A* is written in the right margin.

[2] MS. *subditi*.

* fol. 192, b, col. 1.

obedite per omnia dominis carnalibus non ad oculum seruientes quasi hominibus placentes . sed in simplicitate cordis dominum timentes (23) ¶ quodcumque facitis ex animo operamini sicut domino et non hominibus (24) scientes quod a domino retribucionem accipietis hereditatis ¶ Domino christo seruite; (25) qui enim iniuriam facit recipiet id quod inique gessit . et non est personarum accepcio apud deum

*D*omini quod *iustum* est *et equum seruis prestate scientes quoniam et uos dominum habetis*[1] *in celo* (18) ¶ Wymmen be ȝee subiect to þe men as it byhouys *in* oure lord (19) ¶ ȝee men loue ȝee ȝoure wifes *and* wile ȝee not be bitter to þem (20) ¶ ȝee childre obesche ȝee to þe fadres *and* moders þurgh alle þynge . for þat is lykyng *in* oure lord (21) ¶ ȝee faders wile ȝee not styre ȝoure childre to wrathe þat þei be not feble *in* wille (22) ¶ Seruauntys obesche ȝee þurgh alle þyngys to þe fleschly lordys not seruande to þe eȝe as plesande to men; but ȝee dredande þe lord *in* symplenes of herte (23) ¶ Alle þat ȝee do werke ȝee it of good wille as to oure lord *and* not to men (24) witande þat ȝee schal ressayue retribucyoun of þe herytage of oure lord ¶ To oure lord serue ȝee (25) ¶ for he þat dois wrong . he schal ressayue þat . þat he has euyl don *and per* is none accepcion of persone byfore god . (1) ¶ *and* ȝee lordys gife ȝee to ȝoure seruauntys þat is riȝtwis *and* euyne witande þat ȝe han a lord *in* heuyn (2) *Oracioni*[2] *instate uigilantes in ea in graciarum accione . (3) orantes simul et pro nobis ut deus aperiat nobis ostium sermonis ad loquendum misterium christi propter quod etiam uinctus sum (4) ut manifestem illud ita ut oportet me loqui (5) ¶ In sapiencia ambulate ad eos qui foris sunt tempus redimentes; (6) sermo uester semper in gracia sale sit conditus ut sciatis quomodo oporteat uos vnicuique respondere; (7) Que circa me sunt omnia uobis nota faciet Titicus karissimus frater et fidelis minister et conseruus in domino (8) quem misi ad uos ad hocipsum ut cognoscat que circa uos sunt et* consoletur *corda*

[1] A hand drawn in the left margin points to this word.

[2] Initial *O* extends down four lines; within it a face is drawn. In left margin is written *ca.* 4, c^{m} 4, surrounded by two lines. In the text the modern numbering of chapters has been followed.

uestra (*9*) *cum Onesimo*[1] *karissimo et fideli fratre qui est ex uobis*; *qui omnia que hic aguntur nota facient uobis* (2) ¶ Instande ȝee to prayere wakande *in* it *with* doyng of thankyngys (3) *and* prayande to gyd*e*re for vs þat god opyne to vs þe dore of his worde to speke þe myst*e*rye of *crist* ¶ for þe whiche ȝhe I* am bound*e* (4) þat I make it opyn as it byhouys me to speke (5) ¶ In wisd*a*m profyte ȝee to þ*e*m þat ben w*i*thoute byande þe tyme ageyn (6) ¶ ȝoure worde eu*e*r *in grace* be it saueryd *in* salt *of wisdam*[2] þat ȝee wite hou it byhouys ȝou to answere to eche one (7) ¶ þoo þat ben don aboute me Titic*us* my al*per*derest bro*per and* trewe mynystre and conseruaunt *in* oure lord schal make knowe to ȝou (8) þe whiche I sende to ȝou for þat þyng þat he knowe þoo thyng*us* þat arn aboute ȝou *and* þat he *com*forte ȝoure hertys (9) *with* Onesimo[1] oure derest *and* trewe bro*per* þe whiche is of ȝou . þe whiche alle thyngys schal make knowyn to ȝou þat here ar don (*10*) ¶ *Salutat uos aristarcus concaptiuus meus et marcus consobrinus Barnabe de quo accepistis mandata* ¶ *Si uenerit ad uos excipite illum* (*11*) *et iesus qui dicitur iustus qui sunt ex circumcisione*; *hij soli sunt adiutores mei in regno dei . qui michi fuerunt solacio* (*12*) ¶ *Salutat uos Epaphras qui est ex uobis seruus christi iesu semper solicitus pro uobis in oracionibus . ut stetis perfecti et pleni in omni voluntate dei* (*13*) *Testimonium enim illi perhibeo quod habet multum laborem pro uobis et pro hijs qui sunt laodicie et qui hierapoli* (*14*) *salutat uos lucas medicus karissimus et demas* (*15*) ¶ *Salutate fratres qui sunt laodicie et Nympham et que in domo eius est ecclesiam*; (*16*) *et cum lecta fuerit apud uos epistula hec facite ut et in laodicensium ecclesia legatur et eam que laodicensium est uos legatis* (*17*) *et dicite archippo* ¶ *vide ministerium quod accepisti in domino ut illud impleas*; (*18*) *salutacio mea manu Pauli*; *memores estote uinculorum meorum* ¶ *Gracia domini iesu uobiscum Amen* (10) ¶ þer greetys ȝou Arystark my *con*captyfe and Mark þe cosyn of Barnabe of whom ȝee han take þe maundement*us*; if he come to ȝou resceyue ȝee hym (11) *and* Iesus þat is seyd riȝtwis þe whiche ben of circumcysyoun . þey onely ben my helpars *in*

[1] MS. *Onesino.* [2] *A* is written in the right margin.

* fol. 192, b, col. 2.

þe kyngdam of god þe whiche were to me solace (12) ¶ *per* greetys
3ou epafras þe whiche of 3ou is þe seraunt of iesu crist euer bysy
for 3ou in his prayeres þat 3ee stande perfyte *and* fulle in þe wil
of god (13) ¶ I gife witnes to hym þat he has myche trauele for
3ou *and* for þem þat ben at laodicye *and* þoo þat ben at Ierapoli
(14) ¶ *per* gretys 3ou weel Lucas þe leche alþerderest *and* Demas
(15) ¶ Greete 3ee þe brepere þat ben at laodycye . *and* specyaly
Nympham . *and* þe meyne þat is in hire house (16) ¶ *and* when þis
pistyl has ben redd bifor or at 3ou . make 3ee þat it be redd in þe
kyrke of laodicens *and* þat pistil þat is of laodycens rede 3ee (17)
and seye 3ee to Archippo ¶ See þe mynysterye þat þou has take
in oure lord . þat þou fulfille it (18) ¶ mi salutacyoun with þe hand
of powyl *is wryten* hafe 3ee mynde of my bondys ¶ þe grace of oure
lord iesu be with 3ou AmeN

AD LAODICENSES

* *Paulus*[1] *apostolus non ab hominibus neque per hominem sed per iesum christum et deum patrem omnipotentem qui suscitauit eum a mortuis*[2] *fratribus qui sunt*[3] *Laodice* . (2) *gracia uobis et pax a deo patre et domino*[4] *iesu christo*; (3) *Gracias ago deo meo et christo iesu*[5] *per omnem oracionem meam quod permanentes estis in eo*[6] *et perseuerantes in operibus eius sperantes promissum in die iudicacionis*[7] (4) ¶ *Neque destituant*[8] *vos quorundam vaniloquia insinuancium seductorum ne*[9] *uos auertant a ueritate euangelij quod a me predicatur*;[10] (5) *et nunc faciet deus ut qui sunt ex me*[11] *ad profectum*[12] *ueritatis euangelij dei*[13] *seruientes*[14] *et facientes benignitatem eorum*[15] *que sunt salutis vite eterne*; (6) *Et nunc palam sunt uincula mea que pacior in christo iesu*;[16] *quibus*[17] *letor et gaudeo* (7) *et hoc michi*[18] *est ad salutem perpetuam quod ipsum factum*[19] *oracionibus uestris amministrante spiritu sancto* . (8) *siue*

[1] Initial *P* extends down five short lines and twenty-one full-length lines, as well as into the upper margin.
[2] Fab. omits *et deum . . . a mortuis.*
[3] Fab. *estis* (*a*).
[4] Fab. *domino* + *nostro*; Steph. Praet. *gratiam et pacem a deo patre nostro et domino iesu christo.*
[5] Fab. reads *christo,* omitting *deo meo et* and *iesu.*
[6] Fab. omits *in eo.*
[7] Fab. *in operibus bonis promissionem expectantes in die judicii*; Steph. Praet. *in fide et operibus,* etc.
[8] Fab. *disturbent.*
[9] Fab. *vaniloquia insimulantium veritatem, ut vos,* etc.
[10] Steph. Praet. *Evangelii veritatem quod a me predicatur ut vos ab eo avertant.*
[11] Fab. *me* + *perveniant.*
[12] Fab. *perfectum.*
[13] Fab. omits *dei.*
[14] Fab. *sint deservientes.*
[15] Fab. *et benignitatem operum facientes.*
[16] Fab. omits *iesu.*
[17] Fab. *in quibus.*
[18] Fab. *scio enim quod hoc mihi,* etc.
[19] Fab. *factum* + *est ex.*

* fol. 193, a, col. 1.

per *uitam siue per mortem*; *est enim*[1] *michi vere*[2] *uita in christo*; *et mori gaudium*; (*9*) *et ipse*[3] *in uobis faciet misericordiam suam ut eandem dileccionem habeatis et sitis unanimes*; (*10*) *ergo dilectissimi ut audistis presencia mei . retinere et facite in timore dei*[4] *. et erit uobis pax et*[5] *uita in eternum*; (*11*) *est enim deus qui operatur in uobis* (*12*) *et facite sine retractu quecumque*[6] *facitis*; (*13*) *et quod*[7] *est dilectissimi gaudete in domino*[8] *et precauete sordidos in lucrum*[9] *.* (*14*) *omnes sint*[10] *peticiones uestre palam apud deum et estote firmi in sensu christi*; (*15*) *et que integra et uera sunt*[11] *et pudica*[12] *et iusta et amabilia et sancta facite*;[13] (*16*) *et que audistis*[14] *et accepistis in corde*[15] *retinete et erit uobis pax*; (*17*) *Salutate omnes fratres in osculo pacis*;[16] (*18*) *Salutant uos omnes sancti in christo iesu*;[17] (*19*) *Gracia domini nostri iesu christi cum spiritu uestro*;[18] (*20*) *et facite legi colocensibus . hanc epistulam . et colocensium uos legite*[19] ¶ *deus autem et pater domini nostri iesu christi custodiat uos immaculatos in christo iesu cui est honor et gloria in secula seculorum Amen*[20]

[1] Fab. omits *enim.*
[2] Fab. *vivere.*
[3] Fab. *ipse* + *dominus noster.*
[4] Fab. *praesentiam domini, ita sentite, et facite in timore domini.*
[5] Fab. omits *pax et.*
[6] Fab. *sine peccato quodcunque,* etc. R.S. *sine peccato quecunque.*
[7] Fab. *quod* + *optimum.*
[8] Fab. *domino* + *iesu christo.*
[9] Fab. *et cavete omnes sordes in omni luero.*
[10] Fab. omits *sint,* but adds *sunt* after *vestrae.* R.S. retains *sint,* but places it after *vestrae.*
[11] Fab. omits *sunt.*
[12] Fab. *pudica* + *et casta.*
[13] Fab. *amabilia sunt, facite.*
[14] Fab. *audiistis.*
[15] R.S. *et corde.*
[16] Fab. *osculo sancto.*
[17] Fab. omits *in christo iesu.*
[18] Fab. *vestro* + *Amen.*
[19] Fab. reads v. 20 as *Facite hanc epistolam legi Colossensibus, et eam quae est Colossensium vobis,* and omits the remainder given in the text.
[20] The rest of this column and the upper part of the next opposite the thirty-eight written lines of col. 1, are left blank; in the blank space of col. 2 has been scribbled: *henry walker owys he*; then below, in smaller writing, *henrye*; and below again: *henry walker owyth thys book god mak hym a good man amen.* Beneath are the letters a, b, c, d, e, þ f.

I. AD THESSALONICENSES

* *Paulus*[1] *et siluanus et Timotheus ecclesie Thesalonicencium in deo . patre et domino iesu christo . gracia uobis et pax* (2) ¶ *Gracias agimus deo patri semper pro omnibus uobis memoriam uestri facientes in oracionibus nostris sine intermissione* (3) *memores operis*[2] *fidei uestre et laboris et caritatis et sustinencie spei domini nostri iesu christi ante deum et patrem nostrum ; (4) Scitis fratres dilectissimi a deo eleccionem uestram . (5) quia euangelium nostrum non fuit ad uos in sermone tantum ⁊ sed in uirtute et in spiritu sancto et in plenitudine multa . sicut scitis equales fuerimus uobiscum propter uos ; (6) et uos imitatores nostri facti estis et domini excipientes uerbum in tribulacione multa cum gaudeo spiritus sancti ; (7) ita ut facti sitis forma hominibus credentibus in macedonia et in Achaia (8) ¶ A uobis enim diffamatus est sermo domini non solum in Macedonia et Achaia* *sed *in omni loco fides uestra que est ad deum profecta est . ita ut non sit nobis necesse quicquam loqui (9) Ipsi enim de uobis annunciant qualem introitum habuerimus ad uos et quomodo conuersi estis ad deum a simulachris seruire deo uiuo et vero (10) et expectare filium eius de celis quem suscitauit ex mortuis Iesum qui eripuit uos ab ira ventura* (1) Poule *and* Syluan *and* Tymothe to þe kyrke of Thesalonycense gederyd *in* god þe fader *and* oure lord iesu crist ; Grace be to ȝou *and* pees (2) ¶ We ȝeeldyn thankyngys euere for ȝou alle makande mynde of ȝou without styntyng (3) we myndeful of þe werk of ȝoure feiþ *and* of þe trauele *and* of þe charytee *and* of þe sustynence

[1] Initial *P* extends down four short lines, thirteen full-length lines, and into the lower margin.

[2] *operis* is written in the right margin, to be inserted after *memores*.

* fol 193, a, col. 2.

* fol. 193, b, col. 1.

of hope of oure lord iesu crist byfore god *and* oure fader (4) ¶ ȝee breþere chosyn of god *and* loued of god knowande oure eleccion . (5) þat oure euangelye was not onely in þe woord at ȝow; but in þe vertue *and* in þe holy gost *and* in myche plente as ȝee knowyn whiche we han ben for ȝow . (6) *and* ȝee ben maad oure folewerys takande þe woord of god in myche tribulacion with þe ioye of þe holy gost . (7) so þat ȝee be made forme þat *is exsaumple* to alle þe byleuande in Macedoyne *and* Achaye; (8) ¶ for of ȝou þe woord of god is defamyd not onely in Macedoyne *and* Achaye but in eche place ȝoure feiþ þat is at god is parfyte . so þat it be not to ȝow nede any thyng to speke; (9) ¶ For þei schewyn of ȝow which entre we han had to ȝou *and* hou ȝee be turnyd to god fro mawmetus . *and* to serue to þe quyke god *and* verray (10) *and* to abyde his sone of heuynes whom he reysede fro death oure lord iesu þe whiche has delyuerid vs fro þe wrathe þat is to come

Nam[1] *ipsi scitis fratres introitum nostrum ad uos quia non inanis fuit* (2) *sed ante passi et contumeliis afecti sicut scitis in philippis; fiduciam habuimus in domino nostro loqui ad uos euangelium dei in multa solicitudine* (3) ¶ *Exhortacio enim nostra non de errore neque de immundicia . neque in dolo* (4) sed *sicut probati sumus a deo ut crederetur uobis euangelium ita loquimur . non quasi hominibus placentes sed deo qui probat corda nostra;* (5) *Neque enim aliquando fuimus in sermone adulacionis sicut scitis . neque in occasione auaricie . deus testis est .* (6) *nec querentes ab hominibus gloriam neque a uobis. neque ab alijs* (7) *cum possemus uobis oneri esse ut christi apostoli;* sed *facti sumus paruuli in medio uestrum tamquam si nutrix foueat filios suos;* (8) *Ita desiderantes uos cupide uolebamus tradere uobis non solum euangelium dei* sed etiam *animas nostras quoniam karissimi uobis facti estis* (9) *memores enim estis fratres laboris nostri* * *et fatigacionis; nocte et die operantes ne quem uestrum grauaremus . predicauimus uobis euangelium dei;* (10) *vos testes estis et deus . quam sancte*

[1] Initial *N* extends down four lines; in the left margin is written: *c*[m] 2, *ca* 2, surrounded by a line.

* fol. 193, b, col. 2.

et iuste et sine querela uobis que credidistis fuimus (*11*) *sicut scitis qualiter unumquemque uestrum tamquam pater filios suos* (*12*) *deprecantes uos et consolantes testificati sumus ut ambularetis digne deo qui uocauit uos in suum regnum et gloriam* (1) ¶ forwhi bre*þ*ere *and* ȝee wite oure entre to ȝow *þ*at it was not *in* veyn . (2) but *þof we byfore suffre* punschid *with* wrongys as ȝee knowen *in* Philippes ; ne*þ*eles we haddyn trest *in* oure god to speke to ȝou *þe* eu*a*ngelye of god *in* myche bysynes (3) ¶ for oure exhortac*i*on[1] is not of erro*u*r nor of vnclennes nor *in* treccherye (4) but as we ar p*r*oued of god *þat þe* eu*a*ngelie schulde be take to vs so *þ*at we speke not as plesande to me*n* but to god *þe* whiche p*r*ofys oure hert*us* ; (5) ¶ Nor we han not[1] ben *in þe* woord of adulac*i*on any tyme as ȝee knowe nor *in* occasyou*n* of coueytise . god is witnes . (6) nor we be not sekande *þe* glorye of me*n* nor of ȝou nor of o*þere* ; (7) When we myȝte be to ȝou of charge as *þe* apostolys of cr*i*st ¶ But we be maad as childre *in þe* myddys of ȝow . riȝt as a Nurse fedys hir childre ; (8) so we desyrande ȝou coueytously we wolde betakyn to ȝou not onely *þe* woord of god but ȝhe oure sowlys . for ȝee ar maad to vs al*þer*derest (9) ¶ for bre*þere* ȝee ar myndeful of oure t*r*auele *and* of oure werynes nyght *and* day werkande lest we any of ȝou schulde greue for we han p*r*echyd to ȝou *þe* eu*a*ngelye of god (10) ¶ for ȝee ben witnes *and* god hou holyly *and* riȝtwisly we han be at ȝou *þe* whiche han beleuyd (11) as ȝee han knowen ; hou we p*r*ayande eche one of ȝou as *þe* fader *þe* childre (12) *and com*fortande ȝou . we ar maad witnes *þ*at ȝee schal go wor*þ*ily to god *þe* whiche has callid ȝou *in* to his kyngd*a*m *and* his glorye (*13*) ¶ *Ideo et nos gratias agimus deo sine intermissione quoniam cum accepissetis a nobis uerbum auditus dei accepistis illud non ut uerbum hominum . sed sicut est uere uerbum dei qui operatur in uobis qui credidistis* (*14*) ¶ *Vos enim imitatores facti estis fratres ecclesiarum dei que sunt in Iudea in christo Iesu ; quia eadem passi estis et uos a contribulibus uestris sicut et ipsi a Iudeis* (*15*) *qui et dominum occiderunt iesum et prophetas et nos persecuti sunt et deo non placent et omnibus hominibus aduersantur* (*16*) *prohibentes nos loqui gentibus ut salue fiant ut impleant*

[1] *A* is written opposite in the right margin.

peccata sua semper peruenit enim ira dei super illos usque in finem (*17*) ¶ *Nos autem fratres desolati a uobis ad tempus ore aspectu non corde abundancius festinauimus *faciem uestram uidere cum multo desiderio* (*18*) ¶ *Quapropter uoluimus venire ad uos ego quidem paulus et semel et iterum* sed *impediuit uos Sathanas*; (*19*) *que est enim nostra spes aut gaudium aut corona glorie Nonne uos ante dominum nostrum iesum christum estis in aduentu eius*; (*20*) *vos enim estis gloria nostra et gaudium* (13) ¶ *þerfore* we don thankyngys to god *with*oute styntyng . *þat* when ȝee hadde takyn of vs *þe* woord of *þe* heeryng of god ȝee had takyn it not as *þe* woord of man . but as it is *verraly þe* woord of god *þe* whiche werkys *in* ȝou *þat* han byleued *in*[1] hy*m* (14) ¶ *þerfore* bre*þere* ȝee ar maad *þe* folewers of *þe* kyrkes[2] of god *þe* whiche arn *in* Iudee *in* crist iesu . for *þe* same thy*n*gys ȝee han suffryd of ȝoure lynagys . as *þei* of *þe* Iewys (15) *þe* whiche *þe* same lord iesu *and þe* prophetis slowyn; *and* vs *þei* pursuen . *and þerfore þei* plese not to god . to alle men *þei* ben ageyn (16) defendende vs to speke to *þe* folc *þat þei* be safe *þat þei* fulfille *þeire* sy*n*nes eu*ere* ¶ for *þe* wrathe of god is comen vp on *þem in* to *þe* eende (17) ¶ We forso*þe* bre*þere* desolate to ȝou as at *þe* tyme *in* woord *and* siȝte but not *in* herte han hyed more abundauntly ȝoure face to see *with* myche desyre (18) ¶ For I *cer*tys poule *and* we alle *cer*tys wolden hafe come*n* to ȝou onys *and* eft . but sathanas lettyd vs (19) ¶ *þerfore* what is oure hope or ioye or *þe* corown of glorye ¶ Whe*þer* ȝee ben not byfore oure lord iesu *crist in þe* comyng of hy*m* (20) ¶ ȝee forso*þe* arn oure glorye *and* ioye

Propter[3] *quod non sustinentes amplius placuit nobis remanere Athenis solis* (*2*) *et misimus Timotheum fratrem nostrum et ministrum dei in euangelio christi*; *ad confirmandos uos et*

[1] A hand in the left margin points to this line.
[2] -s of *kyrkes* is inserted above the line.
[3] Initial *P* extends down four short lines and six full-length lines. In the left margin is written c^{m} 3^{m}, c^{m} 3, surrounded by a line.

* fol. 194, a, col. 1.

exhoriandes pro *fide uestra* (*3*) *ut nemo moueat*ur *in tribulacionibus istis*; *Ipsi enim scitis* quod *in hoc positi sumus* (*4*) ¶ *Nam et cum apud uos essemus* predicebam*us uobis passuros uos tribulaciones sic et factum est et scitis*; (*5*) propter*ea et ego amplius non sustinens* [*m*]isi [1] *ad cognoscendam fidem uestram . ne forte te*[*m*]p*tauerit* [2] *uos his qui temptat . et inanis fiat labor noster*; (*6*) *Nunc* autem *veniente Timotheo ad nos a uobis et annunciante nobis fidem et caritatem uestram et quia memoriam nostri habetis bonam semper desiderantes nos videre*; *sicut nos quoque uos* (*7*) ¶ *Ideo* con*solati sumus fratres in uobis* in omni *tribulacione et necessitate nostra per uestram fidem* . (*8*) quoniam *nunc uiuimus si uos statis in domino* (*9*) ¶ quam *enim graciarum accionem retribuere possumus deo* pro *uobis* in omni *gaudeo quo gaudemus* propter *uos ante deum nostrum* . (*10*) *nocte et die abundancius orantes ut uideamus faciem uestram et compleamus ea que desunt fidei uestre* (*11*) ¶ *Ipse* autem *deus et pater noster et dominus christus iesus dirigat uiam nostram ad uos*; (*12*) *vos* autem *dominus multiplicet . et abundare faciat caritatem uestram inuicem et in omnes quemadmodum et nos in uobis* (*13*) *ad confirmanda corda uestra* * *sine querela in sanctitate ante deum et patrem nostrum in aduentu domini nostri iesu christi cum omnibus sanctis eius amen*. (1) ¶ For þe whiche we no more susteynande þat ȝee *ar desolate for vs* it lykyde to vs onely to dwelle atte Athenas; (2) *and* we han sent Tymothe oure broþer *and* þe mynystre of god *in* to þe Euangelie of god to exhorte ȝou *and* conferme ȝou for ȝoure feiþ . (3) so þat no man be meuyd *in* þise *tribulacyouns* ¶ For ȝee knowen þat *in* þat we ar sette (4) ¶ Forwhi when we hadd ben at ȝou . we seydyn byfore to ȝou vs to suffre tribulac*youns* as it is don *and* as ȝee witen (5) ¶ *and* þerfore I susteynande no more I sende to knowe ȝoure feiþ . lest by hap he hafe temptid ȝou þe whiche temptis . *and* in veyn be ȝoure *trauele* (6) ¶ Now forsoþe comande Tymothe to vs fro ȝou *and* schewande to vs ȝoure feiþ *and* charyte *and* þat ȝee han good mynde of vs eu*er* desyrande vs to see as we do ȝou

[1] MS. n*i*si.
[2] MS. *teptauerit*, omitting the mark of contraction.
* fol. 194, a, col. 2.

(7) ¶ Vpon þat brepere we ar *com*fortid *in* 3ou *in* alle oure nede oure *tri*bulac*y*oun þurgh 3oure feiþ . (8) for now we lyuen if we standen *in* oure lord (9) ¶ þerfore what doyng of thank*y*ngys may we 3eelde ageyn to god for 3ou *in* alle ioye . þat we ioyen for 3ou byfore oure lord . (10) pr*a*yande nyght *and* day more abundantly þat we see 3oure face . *and* þat we fulfillyn þoo thyngis þat wantyn to 3oure feiþ (11) ¶ þerfore he god *and* oure fader *and* oure lord iesu crist dresse oure wey to 3ou (12) ¶ Oure lord forsope multiplye 3ou *and* make he 3oure charyte to abunde opper *in* oo*per and in* alle *and* as we *in* 3ou (13) to *con*ferme 3oure hertis w*i*thoute pleyn*t* *in* holynes byfor god *and* oure fader in to þe comy*n*g of oure lord iesu crist w*i*th all hise seyntys AmeN.

De[1] *ce*tero er*go rogam*us *uos fr*atres *et obsec*ramus *in* domi*no iesu* . *ut* quemad*modum accepistis a nobis* . *quo*modo *uos oporteat ambulare et* placere *deo*; *sic et* ambu*letis ut abundetis magis*; (*2*) *scitis* enim *que* precepta de*derim uobis* per dominum *iesum*; (*3*) *hec* est *enim uoluntas dei* sanc*tificacio* nostra . (*4*) *ut abstineatis uos a fornicacione* . *ut sciat vnusquisque uestrum uas possidere in* sanc*tificacione et honore* . (*5*) non *in passione desiderij sicut et gentes que ignorant deum*; (*6*) *et ne quis supergrediatur* neque *superueniat in negocio fratrem suum*; quoniam *vindex* est dominus *de hijs* omnibus *sicut* predixi*mus uobis et testificati sumus* . (*7*) non *enim uocauit uos* deus *in immundiciam* sed *in* sanc*tificacionem*; (*8*) *Itaque qui hec spernit* non *hominem spernit* sed *deum qui* etiam *dedit spiritum suum* sanctum (*9*) ¶ *De caritate* autem *fraternitatis* non *necesse* habemus *scribere uobis* ¶ *Ipsi enim uos a deo didicistis* . *ut diligatis inuicem* (*10*) *etenim facitis illud in* omnes *fratres in vniuersa Macedonia*; *Rogamus* autem *uos fratres ut abundetis magis* (*11*) *et operam detis* . *ut quieti sitis* * *et ut negocium uestrum agatis et operemini manibus uestris sicut* pr*ecepimus uobis* . (*12*) *et ut honeste ambuletis ad eos qui foris*

[1] Initial *D* extends down four short lines and down the remaining full-length lines of the column, into the lower margin; in the right margin is written *c*° **4**, *cap.* **4**, surrounded by a line.

* fol. 194, b, col. 1.

sunt . et nullius aliquid desideretis; (*13*) *Nolumus autem uos ignorare fratres de dormientibus ut non contristemini sicut et ceteri qui spem non habent*; (*14*) *si enim credimus quod iesus mortuus est et resurexit*; *ita et deus eos qui dormierunt per iesum adducet cum eo*; (*15*) *hoc enim uobis dicimus in uerbo domini . quia nos qui uiuimus qui residu sumus in aduentu domini non preueniemus eos qui dormierunt* . (*16*) *quoniam ipse dominus in iussu et in uoce archangeli et in tuba dei descendet de celo . et mortui qui in christo sunt resurgent primi*; (*17*) *Deinde nos qui uiuimus qui relinquimur simul rapiemur cum illis in nubibus obuiam christo in aera . et sic semper cum domino erimus*; (*18*) *Itaque consolamini inuicem in uerbis istis* (1) ¶ þerfore brepere fro hepyn fortheward . ȝhe we praye ȝou *and* we beseche *in* oure lord iesu . as hou þat ȝee han takyn of vs hou it behouys ȝou to go *and* to plese god . *and* so go ȝee þat ȝee abunde more (2) ¶ For [1] ȝee knowyn what biddyngys I hafe gifen to ȝou þurgh oure lord iesu; (3) For þat is þe wil of god ȝoure sanctificacyoun . (4) þat ȝee absteyne ȝou fro [2] fornycacion . þat eche man kan han his owne vesselle *in* holynes *and in* worschipe (5) ¶ Not in passyoun of desyr as þe folc þe whiche knowis not god (6) ¶ *and* þat none ouergo nor dysseyue his broþer *in* none herynd; for god is veniable of alle þise as we han seyd to ȝou bifore *and* ar witnessid (7) ¶ For god has not callid vs *in* to vnclennes . but *in* halewyng (8) ¶ þerfore he þat despises þise thyngys . not man he dispises onely; but god þat has gifen his holy spyryt *in* vs; (9) Of þe charite forsoþe of broþerhede we han no nede to wryte to ȝou; for ȝee han herd of god þat ȝee louen oþþer ooþer; (10) *and* þerfore þat ȝee don *in* to alle brepere in alle Macedoyne ¶ þerfore we praye ȝou brepere þat ȝee abunde more . (11) *and* þat ȝee gife bysynes þat ȝee be quiete þat [3] ȝee do ȝoure erynde . *and* þat ȝee werke *with* ȝoure handys . as we han byden ȝou . (12) *and* þat ȝee go honestly to þem þat ben *with* oute . *and* þat ȝee of no mannys anythyng desyre (13) ¶ We wil not forsoþe brepere ȝou to not knowe of þe

[1] A hand in the left margin points to this line.
[2] *A* is written in the left margin opposite.
[3] A hand in the left margin, drawn partly over the letter *a*, points to this line.

slepande; þat ȝee be not sorwful as oþere þat han no hope (14) ¶ if we leeuyn þat iesu is dead *and* ros; so *and* god þem þat han slept þurgh iesu schal lede to with hym (15) ¶ for þis we seyn in þe woord of oure lord; þat we þat lyuen *and* we þat ar left in þe aduent of oure lord we schal not go byfore þem þat han slept (16) ¶ for þe deade þat arn in crist schal ryse first; þerfore þe lord in þe biddyng *and* in þe voice of þe Archaungel *and* in trumpe of god schal descende of heuyn (17) ¶ þen we þat ar alyfe þat ar left we schal be rauyschid to gydere with þem in clowdis * to meete crist in þe eyr; *and* so euer we schal be with þe lord (18) ¶ þerfore comforte ȝee oyþer ooþer in þise woordis

De[1] *temporibus autem et momentis . fratres non indigetis ut scribam uobis*; (2) *Ipsi enim diligenter scitis quia dies domini sicut fur in nocte ita ueniet* (3) ¶ *Cum enim dixerint pax et securitas . tunc repentinus eis superueniet interitus*; *sicut dolor in utero habenti et non effugient*; (4) *Vos autem fratres non estis in tenebris ut uos dies ille tamquam fur comprehendat* (5) ¶ *Omnes enim vos filij lucis estis et filij diei* ¶ *Non sumus noctis neque tenebrarum*; (6) *Igitur non dormiamus sicut et ceteri . sed uigilemus et sobrij simus*; (7) *qui enim dormiunt nocte dormiunt . et qui ebrij sunt nocte ebrij sunt* (8) *Nos autem qui diei sobrij sumus . induti loricam sumus*[2] *fidei et caritatis galeam spem salutis*; (9) *quoniam non posuit nos deus in iram . sed in adquisicionem salutis per dominum nostrum iesum christum* (10) *qui mortuus est pro nobis . ut siue uigilemus siue dormiamus simul cum illo uiuamus* (11) *propter quod consolamini inuicem et edificate alterutrum sicut et scitis* (12) ¶ *Rogamus autem uos fratres ut noueritis eos qui laborant inter uos et presunt uobis in domino et monent uos* (13) *ut habeatis illos abundancius in caritate . et propter opus illorum pacem habete cum illis* (14) ¶ *Rogamus autem uos fratres corripite inquietos consolamini pusillanimes*

[1] Initial *D* extends down four lines, its ornamentation upwards into the upper margin, and downwards for nine lines. In the right margin is written c^{m} 5, *cap.* 5^{m}, surrounded by a line.

[2] *Sumus* is written out into the right margin.

* fol. 194, b. col. 2

suscipite infirmos . pacientes estote ad omnes; (*15*) *videte ne quis malum pro malo alicui reddat*; *sed semper quod bonum est sectamini inuicem . et in omnes* (*16*) *semper gaudete* (*17*) *sine intermissione orate* . (*18*) *in omnibus gracias agite*; *hec est enim voluntas dei in christo iesu in omnibus uobis*; (*19*) *Spiritum nolite extinguere* . (*20*) *prophecias nolite spernere*; (*21*) *omnia enim probate . quod bonum est tenete* . (*22*) *ab omni specie mala abstinete uos*; (*23*) *Ipse autem deus pacis sanctificet uos per omnia ut integer . spiritus uester et anima et corpus . sine querela in aduentu domini nostri iesu christi seruetur* (*24*) ¶ *fidelis est qui uocauit uos qui et faciet*; (*25*) *fratres . orate pro nobis*; (*26*) *Salutate fratres omnes in osculo sancto* (*27*) *adiuro uos per dominum ut legatur epistula hec omnibus sanctis fratribus* (*28*) *Gracia domini nostri iesu christi cum omnibus uobis amen* . (1) ¶ Of þe tymes forsope brepere *and* of þe momentys ȝee [1] nede not þat I write to ȝou (2) ¶ For ȝee wyten diligently *enquerande* þat þe day of oure lord as a theef in þe nyght schal come (3) ¶ Forwhy when þei han seyd . pees *is now to vs and* sykyrnes [2] *of* þat þat *is to come* þanne as a sodayn perdycion schal come aboue . as þe sorwe is of þe womman hafande in þe wombe . *and* þei schal not fle þerfro (4) ¶ ȝee forsope brepere ar not in derknes . þat þat day taake ȝou as a theef (5) ¶ for ȝee alle ar þe childre of light . *and* þe childre of god . *and* not of nyght nor of derknes (6) ¶ þerfore slepe we not as opere *fleschly lyuande* . but waake we *and* be we sobre (7) ¶ for þei þat slepyn . in þe nyght þei slepyn . *and* þei þat arn dronkyn in þe nyght þei arn dronkyn * (8) ¶ We forsope þat ben of þe day; be we sobre clad with þe haberiown of feiþ *and* charyte; *and* þe helm þe hope of hele (9) ¶ For god sette vs not in wrathe but in to purchasyng of hele þurgh oure lord iesu crist (10) þe whiche is dead for vs þat whepер we wake or we slepe þat we lyue to gydere with hym (11) ¶ For þe whiche conforte ȝee oiþer ooþer . and edefye ȝee oiþer ooþer as ȝee do (12) ¶ We praye ȝou brepер þat ȝee knowe þem þat trauele among ȝou . *and* bifore

[1] *A* written twice in the right margin opposite.

[2] A line is drawn down the column from this line to that ending *lyuande but.*

* fol. 195, a, col. 1.

ben to 3ou i*n* oure lord *and* monestyn 3ou . (13) *þat* 3ee hafe *þem* more abu*n*dantly i*n* charyte ¶ for þe werk of *þem* hafe 3ee pees w*ith* *þem* (14) ¶ *þer*fore we pr*aye* 3ou bre*þere* amende 3ee *þem* *þat* ben i*n*quyete . *com*forte 3ee þe feble of wille . take 3ee vp þe syke *and* be 3ee suffre*n*de to alle; (15) ¶ See 3ee *þat* *þat* any 3eelde not euyl for euyl; but eu*er* *þat* *þat* good is folewe 3ee oi*þer* i*n* oo*þer* *and* i*n* alle (16) ¶ Eu*er* ioye 3ee; (17) w*ith*oute stỵntyng pr*aye* 3ee . (18) i*n* alle þyngys thanke 3ee to god ¶ for *þat* is þe wil of god i*n* cr*ist* iesu; *and* i*n* [1] 3ou alle (19) ¶ þe spyrit wile 3ee not slekke (20) *and* pr*o*phecyes wile 3ee not dispise (21) Alle goodis pr*o*fe 3ee . al *þat* good is holde 3ee (22) *and* abstene [2] 3ou fro alle euyl spyce (23) ¶ he forsoþe god of pees halewe he 3ou bi alle þyngys *þat* 3oure hoole spyrit . *and* þe soule *and* þe body be kept w*ith*oute querele i*n* þe aduen*t* of oure lord iesu cr*ist* (24) ¶ God is trewe *þat* has callid 3ow *to* *þe* *lyf* þe whiche also schal parforme *in* *3ou* *þe* *werk* *of* *grace* (25) ¶ Bre*þere* pr*aye* 3ee for vs (26) ¶ Grete 3ee alle þe bre*þere* i*n* holy kyssyng (27) ¶ I adiure 3ou þurgh oure lord iesu þat þis pistyl be redd to alle holy bre*þere* (28) ¶ þe gr*ace* of oure lord iesu cr*ist* be w*ith* 3ou alle AmeN.

[1] The letter *b* is written in the left margin.
[2] The letter *a* is written in the left margin.

II. AD THESSALONICENSES

Paulus [1] *et Siluanus et Timotheus . ecclesie Thesalonicensium in deo patre nostro et domino iesu christo*; (*2*) *gracia uobis et pax a deo patre nostro et domino iesu christo*; (*3*) *Gracias agere debemus deo semper pro uobis fratres ita ut dignum est . quoniam super crescit fides uestra et abundat caritas vniuscuiusque uestrum inuicem* (*4*) *ita ut et nos ipsi in uobis gloriemur in ecclesiis dei pro paciencia uestra et fide in omnibus persecucionibus uestris et tribulacionibus quas sustinetis* (*5*) *in exemplum iusti iudicij dei . ut digni habeamini regno dei pro quo et patimini*; (*6*) *si tamen iustum est apud deum retribuere tribulacionem hijs qui uos tribulant* . (*7*) *et uobis qui tribulamini requiem uobiscum in reuelacionem domini iesu de celo cum angelis uirtutis eius* (*8*) *in flamma ignis dantis uindictam hijs qui non nouerunt deum . et qui non obedierunt euangelio domini nostri iesu christi* . (*9*) *qui penas dabunt in interitu eternas a facie domini et a gloria uirtutis eius* . (*10*) *cum venerit glorificari in sanctis suis et admirabilis fieri in omnibus qui crediderunt* ¶ *quia creditum est testimonium nostrum super* * *uos in die illo* (*11*) *in quo etiam oramus semper pro uobis ut dignos uos habeat . dignetur uos uocacione sua deus noster . et impleat omnem uoluntatem bonitatis et opus fidei in uirtute* . (*12*) *ut clarificetur nomen domini nostri iesu christi in uobis et uos in illo* . secundum *graciam dei et domini nostri iesu christi* (1) ¶ Poule *and* syluan *and* [2] Tymothee to þe kyrke of Tesalonycens in god oure fader *and* oure lord iesu crist; (2) ¶ Grace to 3ow *and* pees of god oure fader *and* oure lord iesu crist

[1] Initial *P* extends down four short and ten full-length lines; in the left margin is written c^{m} l^{m}, *cap.* l^{m}, surrounded by a line.

[2] *A* is written in the right margin.

* fol. 195, a, col. 2.

(3) ¶ We owyn to do thankyngys to god eu*er* for ȝow bre*þere* . so as it is wor*þi*; for ȝou*re* fei*þ* ou*ergrowys* . *and* þe charyte abu*n*dys of eche one of ȝou oi*þer* i*n* to oo*þer* (4) ¶ *and* so þat we ou*re* self ioyen i*n* [1] ȝou i*n* þe kyrkys of god . for ȝou*re* pacyence *and* fei*þ* i*n* alle ȝou*re* p*er*secuc*youns* *and* tr*i*bulac*youns* þe whiche ȝee susteyne (5) i*n* to þe exsau*m*ple of goddys ri*ȝ*twisda*m* [2] . so þat ȝee be had wor*þi* i*n* þe kyngda*m* of god for þe whiche ȝee suffre*n* (6) ¶ For it is ri*ȝ*twis by*f*ore god to ȝeelde tr*i*bulac*youn* [1] to þe*m* þe whiche troblyn ȝou . (7) *and* to ȝow þat arn anguyschid reste w*i*th vs i*n* þe reuelacyou*n* of ou*re* lord iesu fro heuyn w*i*th þe au*n*gelys of his ve*r*tue (8) i*n* þe flawme of þe fir gifande veniawnce to þe*m* þat han not knowe god *and* þat han not obesched to þe eu*a*ngelye of ou*re* lord iesu cr*i*st; (9) þe whiche schal susteyne peynes eue*re* lastande i*n* þe death of þe face of ou*re* lord . *and* of þe glorye of his ve*r*tue; (10) When he schal come to be gloryfyed i*n* his seyntys *and* be wonderful maad i*n* alle þoo þat han beleeuyd ¶ For ou*re* witnes is leuyd vpon ȝou i*n* þat day (11) In þe whiche ȝhe we pr*a*ye for ȝou eu*er* þat ou*re* god deyne ȝou thurgh his callyng . *and* þat he fulfille al þe wil of his goodnes . *and* þe werk of his fei*þ* i*n* ve*r*tue (12) so þat þe name of ou*re* lord iesu cr*i*st be claryfyed i*n* ȝou *and* ȝee i*n* hy*m* af*ter* þe gr*a*ce of ou*re* lord iesu cr*i*st.

Rogamus [3] *autem uos fratres per aduentum domini nostri iesu christi et nostre congregacionis in ipsum . (2) ut non cito moueamini a uestro sensu . neque tereamini . neque per spiritum . neque per sermone . neque per epistulam tamquam per nos missam quasi instet dies domini; (3) ne quis nos seducat vllo modo; quoniam* [4] *nisi venerit discessio primum et reuelatus fuerit homo peccati . filius perdicionis (4) qui aduersatur et extollitur supra*

[1] *A* is written in the right margin.

[2] MS. *goddysri*ȝ*twisdam.*

[3] Initial *R* extends down four lines, its ornamentation down seven more; in the right margin is written *c*° 2°, *cap.* 2°, surrounded by two lines.

[4] The words *id est christus, non veniet ad iudicium* are written in the right margin, to be inserted after *quoniam.*

omne quod dicitur deus aut quod colitur . ita ut in templo sedeat ostendens se tamquam sit deus (5) ¶ *Non retinetis quod cum adhuc essem apud uos hec dicebam uobis*; (6) *et nunc quid detineat scitis . ut reueletur in suo tempore*; (7) *Nam misterium iam operatur iniquitatis tantum ut qui tenet modo teneat donec* [1] *de medio fia*[*t*] . (8) ¶ *et nunc reuelabitur ille iniquus . quem dominus iesus interficiet spiritu oris sui et destruet illustracione aduentus sui*; (9) *eum* cuius est *aduentus* secundum *operacionem Sathane in omni uirtute et signis et* [2] * *prodigijs mendacibus . (10) et in omni seduccione iniquitatis hijs qui pereunt eo quod caritatem ueritatis non receperunt ut salui fierent*; (11) *Ideo mittit illis deus operacionem erroris ut credant mendacio . (12) ut iudicentur omnes qui non crediderunt ueritati . sed consenserunt iniquitati (13)* ¶ *Nos autem debemus gracias agere deo semper pro uobis fratres dilecti a deo quod elegerit nos deus primicias in salutem in sanctificacione spiritus et fide ueritatis*; (14) *in quam et uocauit uos per euangelium nostrum in adquisicionem glorie domini nostri iesu christi*; (15) *Itaque fratres state et tenete traditiones quas didicistis . siue per sermonem siue per epistulam nostram*; (16) *Ipse autem dominus noster iesus et deus pater noster qui dilexit nos et dedit nobis consolacionem eternam et spem bonam in gracia*; (17) *exhortetur corda uestra et confirmet in omni opere et sermone bono* (1) ¶ þerfore we praye 3ou breþere þurgh þe aduent of owre lord [3] iesu crist *and* of oure *con*gregac*youn in* to þe same . (2) þat 3ee be not soone moeuyd fro 3oure wit . nor þat 3ee be adred . noþþer þurgh spyryt nor þurgh woord nor þurgh pystyl as by vs sent; (3) [4] lest þat any 3ou dysceyue *in* any man*er* as þe day of oure lord instandis; ¶ for but if þ*er* come first a departy*n*g *and* þe man of sy*n*ne *and* þe sone of perdyc*youn* be schewid (4) þe whiche is adu*er*sarye *to* crist *and* berys vp hy*m*selfe aboue alle thynge þat is seyd of god or þat is worschipid *os god in þe trinyte*;

[1] *donec . . . fiat* is written in the right margin, to be inserted after *teneat*.

[2] MS. repeats *et* as the first word of the next column.

[3] *a* is written in the left margin.

[4] The verse numbering here differs slightly from that of the Latin and the Vulgate, owing to inversion of parts of sentences.

* fol. 195, b, col. 1.

so þat he sytte in þe temple of god schewande hym as þat he be god (5) ¶ *and* whe*per* ȝee witholde not þat [1] when ȝit I schulde hafe ben at ȝou I seyde þise thyngys to ȝou (6) ¶ *and* now ȝee witen what witholdys hym . s . anticrist þat he be schewyd in his tyme (7) ¶ for why now þe priuete of wickidnes he werkys only so þat he þat now holdys þe *feiþ* holde he it *stablely* til þat discessyoun be maad of myddys [1] *opyn* (8) ¶ *and* þanne schal be schewid he þat wickid *anticrist* þe whiche oure lord schal slee with þe spyryt of his mouþ . *and* schal destrye with þe illustracion of his comyng hym; (9) of whom is þe aduent after þe werkyng of Satan in alle vertue *and* tokyns *and* in wondres of lesyng (10) in alle disseyuyng of wickidnes to þem þat perschyn . for þat þat þei hafe not resceyued þe charite of soþnes þat þei schulde . be maad safe (11) ¶ *and* þerfore god schal sende to þem þe worchyng of errour so þat þei leeuyn to lesyng (12) þat alle be demyd þe whiche han not leeuyd to þe soothnes but han consentyd to wickidnesse (13) ¶ þerfore ȝee breþer louyd of god we owyn to do thankyngys to god euere for ȝow þat god has chosyn vs þe firstehedis in to þe hele in þe halewyng of þe spyrit * *and* feiþ of þe soþnes (14) in to þe whiche he [2] callide ȝou þurgh oure euangelye in to þe adquysycion of þe glorye of oure lord iesu crist (15) ¶ *and* þerfore brepere stande ȝee *and* hoolde ȝee þe tradycyouns þe whiche ȝee han leryd oiþer by þe woord or bi oure pistylle (16) ¶ he forsoþe þe lord iesu crist *and* god *and* oure fader þe whiche has louyd vs *and* gyfen þe euerlastyng *com*forth *and* good hope in grace; (17) he exhorte ȝoure hertys . *and* stable in eche werk *and* good woord.

*D*e [3] cetero *fratres orate pro nobis ut sermo domini currat et clarificetur sicut et apud uos*; (2) *et ut liberemur ab importunis et malis hominibus*; *Non enim omnium est fides*; (3) *fidelis*

[1] *a* is written in the left margin.

[2] *he* is written above the line, with caret after *whiche*.

[3] Initial *D* extends down three short lines, its ornamentation down twenty-one full-length lines. In the right margin is written *c*° 3°, *cap*. 3°, surrounded by a line.

* fol. 195, b, col. 2.

autem dominus est qui confirmabit uos et custodiet a malo; (4) Confidimus autem fratres de uobis in domino; quoniam que precipimus et facitis et facietis (5) ¶ Dominus autem dirigat corda uestra in caritate dei et paciencia christi; (6) ¶ Denunciamus autem uobis fratres in nomine domini nostri iesu christi ut subtrahatis uos ab omni fratre ambulante inordinate et non [1] secundum tradicionem quam accepistis a nobis; (7) Ipsi enim scitis quemadmodum oporteat imitari nos quoniam non inquieti fuimus inter uos; (8) neque gratis panem manducauimus ab aliquo . sed in labore et fatigacione nocte et die laborantes ne quem uestrum grauaremus; (9) non quasi non habuerimus potestatem sed ut nosmetipsos formam daremus uobis adimitandum nos; (10) Nam et cum essemus apud uos hoc denunciabamus uobis . quoniam si quis non vult operari nec manducet; (11) Audiuimus enim inter uos quosdam ambulare inquiete nichil operantes sed curiose agentes (12) ¶ His autem qui eiusmodi sunt denunciamus quia obsecramus in domino iesu christo ut cum scilencio operantes panem suum manducent (13) Vos autem fratres nolite deficere bene facientes; (14) quod si quis non obedierit uerbo nostro per epistulam; hunc notate et non commisceamini cum illo vt confundatur; (15) et nolite quasi inimicum existimare . sed corripite ut fratrem; (16) Ipse autem deus pacis det uobis pacem sempiternam in omni loco Dominus cum omnibus uobis; (17) Salutacio mea manu pauli; quod est signum in omni epistula ita scribo (18) ¶ Gracia domini nostri iesu christi cum omnibus uobis Amen (1) ¶ Fro hepen forþeward brepere praye for vs þat þe woord of god renne *and* be claryfyed as it is at 3ou (2) þat we be delyuerd fro vncouenable *and* wickid men ¶ For whi not of alle is feiþ (3) ¶ God [2] forsope is trewe þe whiche schal conferme 3ow *and* kepe 3ou fro euyl (4) ¶ We trestyn forsope brepere in oure lord þat alle þyngys þat we han byden to 3ou 3ee don . *and* 3ee schal don (5) ¶ Oure lord þerfore dresse 3oure hertus in þe charite of god *and* in pacyence of crist (6) ¶ We denounce to 3ou brepere in þe name * of oure

[1] *non* written in the right margin, with caret after *et.*
[2] *A* is written in the right margin.

* fol. 196, a, col. 1.

lord iesu crist . þat ȝee withdrawe ȝou fro eche broþer goande inordynatly . *and* not after þe tradycyoun þat ȝee han taken of vs (7) ¶ for ȝee witen on what maner it byhouys ȝou to folewyn vs ¶ for we han not ben inquiete among ȝou . (8) nor we han not etyn þe bred freely [1] of any; but we werkynge nyght *and* day in trauele *and* werynes . lest we any of ȝou schulde han greuyd; (9) ¶ Not as we han had no power . but þat we schulde gyfe oure self forme to ȝou to folewen vs (10) ¶ Forwhy when we had ben at ȝou þyse thyngus [2] we schewedyn to ȝou . þat if any wile not werke; ete he not (11) ¶ for we han herd among ȝou som goande inquyetly no thyng werkande . but curyously doande (12) to þem þat ben of suych manere we denounce *and* besechen in oure lord iesu crist þat þei with scylence werkande ete þei þer bred (13) ¶ ȝee forsoþe breþere wile ȝee not fayle weel doande (14) ¶ For if þer be any þat hafe not obeschid to oure woord þurgh þe pistyl . note ȝee hym *and* dele not with hym þat he be not confoundid; (15) *and* wil ȝee not as enemy trowe hym but as broþer correcte ȝee hym (16) ¶ he forsoþe god of pees gife ȝou pees euerlastande in eche stede ¶ Oure lord be with ȝou alle (17) ¶ Mi Salutacyoun write with þe hand of powyl þe whiche is signe in eche pystyl . so I write to ȝou (18) ¶ þe grace of oure lord iesu crist be with ȝou alle AmeN.

[1] *A* is written in the left margin.
[2] A hand drawn in the left margin points to this line.

I. AD TIMOTHEUM

Paulus[1] *apostolus christi iesu* secundum *imperium dei saluatoris nostri et christi iesu spei nostre* (2) *Timothe dilecto filio in fide gracia et misericordia et pax a deo patre et christo iesu domino nostro*; (3) *Sicut rogaui te ut remaneres Ephesi cum irem in Macedoniam et denunci ares quibusdam ne aliter docerent* . (4) *neque intenderent fabulis et genealogijs interminatis que questiones prestant magis quam edificacionem dei que est in fide* (5) ¶ *finis autem precepti est caritas de corde puro et* conscien*cia bona* . *et fide non ficta* (6) *a quibus quidam aberrantes* conuer*si sunt in uaniloquium* . (7) *uolentes esse legis doctores non intelligentes* . *neque loquntur neque que de quibus affirmant* (8) ¶ *Scimus autem quia bona est lex* . *si quis ea legitime vtatur*; (9) *scientes hoc quia iusto lex non est posita sed iniustis et non subditis*; *impijs et peccatoribus et sceleratis et* con*taminatis patricidis et matricidis*; *homicidis* . (10) *et fornicarijs* . *masculorum* con*cubitoribus* . *plagiarijs* . *mendacibus periuris* . *et si quid aliud sane doctrine aduersatur*; (11) *que est* secundum *euangelium glorie beati dei quod creditum est michi* (1) ¶ Powil þe apostil of crist iesu after * þe biddyng of god *and* oure saueour iesu crist of oure hope . (2) to Tymothe his sone louyd in þe feiþ . grace *and* mercy *and* pees of god oure fader *and* oure lord crist iesu (3) ¶ As I prayede þee þat þou schuldest dwelle at Ephesy . when I schulde go in to Macedoyne . so þat þou schuldest denounce to summe þat þei ne schulde operwise teche . (4) nor gife entent to fablys *and* genealogyus[2] vntermyned *or with oute*

[1] Initial *P* extends down four short and eight full-length lines; in the left margin is written *c°* 1°, *cap.* 1°, surrounded by two lines.

[2] *A* is written in the right margin.

* fol. 196, a, col. 2.

terme . þe whiche more gyfen stryf þan þe edificac*youn* of god þe whiche is *in* þe feiþ (5) ¶ þe eende forsoþe of þe comau*nde*-*ment* . is charyte of pure herte *and* good *conscience and* of feiþ not feyned (6) fro þe whiche so*mme* fro errande . þei ben t*urn*yd *in* to veyne speche (7) willande to ben doct*ours* of lawe not vnderstand*ande* noi*þer* þ*at* þei speken . nor of þoo thy*ngys* þ*at* þei affermyn (8) ¶ We wite [1] forsoþe [2] þ*at* þe lawe is good . whoso vse it lawefully . (9) *and* we witande þ*at* . þ*at* to þe rightwise men is no lawe sette ¶ But to þe vnri3twise *and* not subiect *to god* to þe wickide *and* to sy*nn*ars . To þe felenows *and* to þe fylyd . to þe slears of fadyrs *and* modyres . to þe manslears (10) *and* fornycat*ours* to þe cowcherys *with* malys *and* to þe wownders to þe lyers *and* forswerers ¶ *and* gif any oo*þer* thyng is adu*ersarye* to hoole doct*rine* (11) þ*at* is aft*er* þe eu*angelye* of þe glorye of þe blessyde god þe whiche is betake to me (*12*) ¶ *Gracias ago ei qui me confortauit in christo iesu domino nostro . quia fidelem me existimauit ponens in ministerio* (*13*) *qui prius fui Blasphemus et persecutor et contumeliosus*; *sed misericordiam consecutus sum quia ignorans feci in incredulitate* (*14*) *superabundauit in me gracia autem domini nostri cum fide et dilectione que est in christo iesu*; (*15*) *fidelis sermo et omni accepcione dignus quia christus iesus uenit in hunc mundum peccatores* [3] *saluos facere quorum primus ego sum* (*16*) *sed ideo misericordiam consecutus sum* [4] *ut in me primum ostenderet christus iesus omnem pacienciam ad informacionem eorum qui credituri sunt illi in uitam eternam* (*17*) *Regi autem seculorum immortali inuisibili soli deo honor et glorie in secula seculorum Amen*; (*18*) *hoc preceptum commendo tibi fili Timothee* secundum *precedentes in te prophecias . ut milites in illis bonam miliciam* (*19*) *habens fidem et bonam conscienciam quam quidam repellentes circa fidem naufragauerunt*; (*20*) *ex quibus est hymeneus et*

[1] *A* is written in the right margin.

[2] MS. *for-forsoþe*.

[3] A defect in the vellum causes a space to be left between *peccatores* and *saluos*, and in the two lines below, between *in* and *me*, *pacienciam* and *ad*.

[4] *sed ideo . . . sum* written in the right margin, with caret after *ego sum*.

alexander quos tradidi sathane ut discant non blasphemare (12) ¶ Thankyng I do to hym þe whiche has *com*fortid me in *crist* iesu oure lord; for he settande me in mynyster*ye* trowide me trewe . (13) þe whiche was fyrst blaspheme [1] *and* pursuere *and* wrongwys; but * I am folewid þe mercy of god . for vnknowande I dyde in vnbeleeue (14) ¶ þe grace forsoþe of oure lord Iesu *crist* super*abundide* w*ith* þe feiþ *and* þe loue þe whiche is in iesu *crist* (15) ¶ For þis is a trewe woord *and* worþi to be tan . for *crist* iesu cam in to þis world to make synful men safe . of þe whiche I am þe fyrste (16) ¶ but þerfore I am folewid þe mercy þat *crist* Ie*sus* schulde schewe . in me alle pacyence to þe in-formacyoun of þem þe whiche ben to leeue to hym in to þe euer-lastande lyfe (17) ¶ þerfore to þe kyng of worldys vndeadly inuysyble to onely god be worschipe *and* gloria in to þe world of worldys Amen (18) ¶ O Tymothe sone þis comaundement I *com*mende to þee after þe forgoande prophecyes in þee þat þou knyghthode in þem a good chyualrye (19) hafande feiþ *and* good *con*science þe whiche sum*m*e puttande awey þei han perschid aboute þe feiþ . (20) of þe whiche is ymen*us and* Alexander þe whiche I hafe betan to Sathan so þat þei lerne not to Blaspheme.

()Bsecro [2] er*go primo omnium fieri obsecraciones oraciones . postulaciones . graciarum acciones* pro omn*ibus hominibus* . (2) pro *regibus et* omn*ibus qui in sublimitate sunt . ut quietam et tranquillam uitam agamus in* omni *pietate et castitate* (3) *hoc enim bonum est et acceptum coram saluatore* nostro *deo* (4) *qui* omnes *homines uult saluos fieri . et ad agnicionem ueritatis uenire*; (5) *vnus enim deus vnus et mediator dei et hominum . homo christus iesus* (6) *qui dedit redempcionem semetipsum* pro omn*ibus cuius testimonium temporibus suis* confir*matum* est . (7) *in quo positus sum ego predicator et apostolus*; *veritatem dico non mencior . doctor* [3] *gencium in fide et ueritate*; (8) *uolo ergo uiros*

[1] Initial *b-* is obliterated.

[2] Initial *O* extends down four lines; in the left margin is written *c° 2°, cap° 2°*, surrounded by a line.

[3] Final *-r* inserted, very small.

* fol. 196, b, col. 1.

orare in omni loco leuantes puras manus sine ira et disceptacione; (*9*) *similiter et mulieres in abitu ornato cum uerecundia et sobrietate ornantes se non in tortis* [1] *crinibus aut auro aut margaritis uel ueste preciosa* (*10*) *sed quod decet mulieres promittentes pietatem per opera bona*; (*11*) *mulier in scilencio discat cum omni subieccione*; (*12*) *Docere autem mulieri non permitto neque dominari in uirum sed esse in scilencio* (*13*) *Adam enim primo formatus est deinde eua* . (*14*) *et Adam non est seductus* . *mulier autem seducta in preuaricacione fuit*; (*15*) *saluabitur autem per filiorum generacionem* . *si permanserit in fide et dileccione et sanctificacione* (1) ¶ þerfore I beseche first of [2] alle thyngys obsecracyouns to be made *and* prayers . postulacyouns . doyngys of thankyngys for alle men . (2) *and* for kyngys . *and* for alle þat ben constytute in heynes þat we lede a quyete *and* a pesable lyfe in alle pyte *and* castyte (3) ¶ For þat is good *and* accept bifore god oure saueour (4) * þe whiche wile alle men to be maad safe *and* to come to þe knowyng of þe soþnesse (5) ¶ For one is god *and* one is medyatour of god *and* of man þat *is* iesus crist *maad for vs* man (6) þe whiche has gyfen redempcyoun hymself for alle . þe witnes of whom is confermyd in his tymes (7) in þe whiche I am sett prechour *and* apostyl ¶ þe soþe I seye *and* lye not . doctour of þe folc in feiþ *and* soþnes; (8) ¶ þerfore I wil men to praye in eche stede liftyng vp pure handys with [3] oute wrathe *and* stryf (9) ¶ *and* also *and* wymmen in ornate abite with schame *and* sobrenes enowrnande þem not in herys wryþen or with gold or with margarytis or precyouse cloþyng; (10) but þat þat besemys wymmen byhetande pite þurgh goode werkys (11) ¶ þe womman lerne sche in scylence with alle subieccyoun (12) ¶ To teche forsoþe I suffre not to þe womman nor to lordschipen in þe man but to be in scylence (13) ¶ For Adam first is maad; þen after Eue; (14) *and* Adam is not disceyuyd *first*

[1] A defect in the vellum causes a space to be left between *tortis* and *crinibus*, and in the line below between *marga-* and *-ritis*.

[2] MS. *of of*.

[3] In the right margin opposite this and the five following lines is drawn a woman's head.

* fol. 196, b, col. 2.

þe womman forsoþe was disceyuyd *in* þe preuaricacyoun (15) ¶ Sche schal be sauyd forsoþe þurgh generacion of childre . if sche dwelle *in* þe feiþ *and* loue *and* holynes *with* sobrenes.

Fidelis[1] *sermo*; *si quis episcopatum desiderat bonum opus desiderat*; (2) *Oportet ergo episcopum irreprehensibilem esse . vnius vxoris virum sobrium . prudentem . ornatum . pudicum hospitalem . doctorem* . (3) *non uinolentum non percussorem sed modestum . non litigiosum . non cupidum* . (4) *sue domui prepositum . filios habentem subditos cum omni castitate*; (5) *si quis autem domui sue preesse nescit quomodo ecclesie dei diligenciam habebit*; (6) *Non neophitum ne in superbiam elatus in iudicium incidat diaboli*; (7) *Oportet autem illum et testimonium habere bonum ad hijs qui foris sunt . ut non in opprobrium incidat et laqueum diaboli* (8) ¶ *Diaconos similiter pudicos non bilingues non vino multo deditos non turpe . lucrum sectantes* . (9) *habentes misterium dei in* conscien*cia pura*; (10) *et hij quorum probentur primum . et sic ministrent nullum crimen habentes*; (11) *Mulieres similiter pudicas . non detrahentes . sobrias fideles in omnibus*; (12) *Diacones sint vnius vxoris viri qui filijs suis bene presint et domibus suis*; (13) *qui enim bene ministrauerint gradum sibi bonum adquirent et multam fiduciam in fide que est in christo iesu*; (14) *hec tibi scribo fili Timothee sperans me venire ad te cito*; (15) *si autem tardauero ut scias quomodo oporteat te in domo dei* conuersari *que est ecclesia dei uiui columpna et firmamentum ueritatis* (16) ¶ *et manifeste magnum est pietatis sacramentum quod manifestatum est in carne iustificatum est in spiritu apparuit angelis predicatum est gentibus creditum est in mundo . assumptum est in gloria*[2] * (1) ¶ Trewe *is þis* woord ¶ Whoso desyres a bysschopryche[3] he desyres a good werk (2) ¶ For it bihouys a bisschop to be vnreprehensible . þe man of one wife . sobre queynte *in*

[1] Initial *F* extends down four short lines and to the foot of the column; in the right margin is written *c°* 3°, *cap°* 3°, surrounded by a circular line.

[2] A fish is drawn in the space at the end of this short line, and lines are drawn from it underneath the last line of the column.

[3] MS. *bisschorpryche*.

* fol. 197, a, col. 1.

alle hise deedys enowrnyd *with vertues* chaste þat *is to seye schamefful* hospitalle *to* þe *nedy in crist* techere *of goddys woord in lyf . woord* and *exsaumple* (3) no vynolent nor smytere . but debonere . not chidere . not coueytouse (4) to his meyne or his house a weel ordeynere . hafande subiectis weel in alle chastite (5) ¶ Whoso forsoþe kan not ordeyne byfore to his house or meyne hou schal he haue dylygence of þe kyrke of god (6) ¶ Not [1] a neophite . þat *is to sey buystous or newe turned* lest he born vp in to pride falle in to dome *and in* to þe snare of þe deuylle (7) ¶ it byhouys hym forsoþe to han good witnesse of þem þat ben without so þat he falle not in to reprefys *and in* to þe snare of þe fend (8) ¶ Also it byhouys dekyns to be chaaste nott two tungyd not gyfen to to myche wyn not folewande foule wynnynge (9) hafande þe priuete of þe feiþ in pure conscyence (10) ¶ *and* þei forsoþe be þei preuyd first . *and* so mynystre þei hafande no blame (11) ¶ Also wymmen it bihouys to be chast not bacbitande sobre *and* trewe in alle pyngus (12) ¶ Dekynes be þei men of one wif þe whyche ordeyne weel to þeire childre *and* to þeire houses (13) ¶ þei þat weel hafe mynystrid þei purchasen to þem a good degre *and* myche treist in to þe feiþ þat is in iesu crist (14) ¶ þise thyngis Tymothe sone I write hopande me to come to þee soone (15) ¶ if I hafe taried so þat þou wite hou þe bihouys to be conuersaunt in þe hous of god þe whiche is þe kyrke of þe quyke god pyleer *and* firmament of soþnes . (16) *and* opynly is a gret sacrament of pite þe whiche is schewid opyn in þe flesch *and* is iustyfyed in spyryt ¶ þe whiche aperid to aungelis *and* is prechid to þe folc *and* is betakyn or beleeuyd in þe worlde *and* is takyn vp in glorye.

Spiritus [2] autem *manifeste dicit . quia in nouissimis temporibus discedent quidam a fide attendentes spiritibus erroris . et doctrinis demoniorum* (2) *in hipocrisi loquencium mendacium et*

[1] A crozier is sketched in the left margin in black and red, extending upwards from this line along twelve lines.

[2] Initial *S-* extends down four lines, its ornamentation to the foot of the column; in the left margin is written *c*" 4, *ca*" 4", surrounded by a line.

cauteriatam habencium suam conscienciam; (*3*) *prohibencium nubere . abstinere a cibis quos deus creauit ad percipiendum cum graciarum accione fidelibus et hijs qui cognouerunt ueritatem* (*4*) *quia omnis creatura dei bona et nichil reiciendum . quod cum graciarum accione percipitur* (*5*) ¶ *sanc*tificatur enim per uerbum dei et oracionem* (*6*) *preponens hoc fratribus . bonus eris minister christi iesu enutritus uerbis fidei et bone doctrine quam assecutus es* (*7*) *Ineptas autem et aniles fabulas deuita; et exerce teipsum ad pietatem*; (*8*) *nam corporalis exerci[ta]cio ad modicum vtilis est . pietas autem ad omnia vtilis est promissionem habens uite que nunc est et future* (*9*) ¶ *Fidelis sermo et omni accepcione dignus* (*10*) ¶ *In hoc enim laboramus . et maledicimur quia speramus in deum uiuum qui est saluator omnium hominum maxime fidelium*; (*11*) *percipe hoc et doce* (*12*) *nemo adolocenciam tuam contempnat*; sed *exemplum esto fidelium in uerbo . in conuersacione in caritate in fide in castitate . (13) Dum venio attende leccioni exortacioni*[1] *. doctrine*; (*14*) *Noli necligere*[2] *graciam que in te*[3] *est*[4] *. que data est tibi per propheciam cum imposicione manuum sacerdotis . (15) hec meditare in hijs esto . ut profectus tuus manifestus sit omnibus* (*16*) *Attende tibi et doctrine insta in illis . hoc enim faciens . et teipsum saluum facies et eos qui te audiunt*; (*1*) *seniorem ne increpaueris sed obsecra ut patrem . iuuenes ut fratres . (2) anus ut matres iuuencula ut sorores in omni castitate* (1) þe[5] *holy* gost forsoþe opynly seys þat *in* þe laste tymes . som schal departe fro þe feyth gyfande entent to spyritis of error *and* to techyngus of deuelys spekande lesyng (2) *in* ypocrisye *and* hafande þeire *cons*cyence corrupt or serud (3) defendande to wedde . *and* abstene fro metys þe whiche god has maad to be tan *with* thankyngys doyng to lele men *and* to þem þe whiche han knowen þe soþe (4) ¶ for eche creature of god is good *and* no þing to be cast awey þat is tan *with* zeeldyng of thankyngus

[1] *-or-*in *exortacioni* is inserted above the line, with caret after *ex-*.
[2] A hand drawn in the right margin points to this.
[3] MS. *inte.*
[4] *est* is inserted above the line, written very small.
[5] The letters *b a* are scribbled in the margin.

* fol. 197, a, col. 2.

(5) ¶ for it is halewid þurgh þe woord of god *and* prayere . (6) *and* þou purposande þise þing*us* to þe brepere; þou schalt be a good mynystre of crist iesu nurschid *in* þe woordis of þe feiþ *and* of good doctrine þe whiche þou art folewid (7) ¶ vncouenable forsope *and* quenys fablis or veyne fablys forsake þou ¶ Excercyse þiselfe to[1] pite (8) ¶ for a bodyly excercitacyoun; to litil it is profitable ¶ Pite forsope to alle þyng it is profitable . hafande þe byheste of lyf þat now is *and* is to come (9) ¶ Trewe is þis woord *and* worþi alle accepcyoun (10) for *in* þis we trauelyn . *and* we ar waryed . for we hopyn *in* god of lyf . þat is saueour of alle men *and* most of þe trewe (11) ¶ þise thyngus bidde þou *and* teche þou (12) ¶ No man dispise þi 3ouþe but be þow exsaumple *in* woord *and in* conuersacion *in* charite *in* feiþ *in* chastite (13) ¶ Til þat I come gyfe þow entent to lessoun *and* to exortacyoun *and* to techyng[1] (14) ¶ Wile þou not dispise þe grace þat[2] * is *in* þee . þe whiche is gifen to þee þurgh prophecye with þe imposycyoun of þe handes of prestis (15) and þise thynges hafe mynde of . *in* þise thyngis be þou þat þi prophecye be maad opyn to alle (16) ¶ Gif tente to þee . *and* to doctrine; Instande þou *in* þem for þou doande þat thyng . *and* þou schalt make þiselfe safe *and* þem þat heryn þee

(1) ¶ þe oolde blame þou not; but praye hym as fader ¶ þe 3onge *beseche* as brepere . (2) þe oolde wymmen as moderys; þe 3onge maydenys as systeris and *do* þou *in* alle chastite (3) *Uiduas*[3] *honora . que uere vidue sunt . (4) si qua* autem *uidua filios aut nepotes* habet . *discat primum domum suam regere et mutuam vicem reddere parentibus hoc enim acceptum est coram deo*; (5) *que* autem *uere uidua est et desolata speret in deum . et instet* oracionibus *et obscracionibus nocte et die*; (6) *nam que in deliciis est uiuens mortua est*; (7) *et hoc precipe ut irreprehensibiles sint*; (8) *si quis* autem *suorum et maxime domesticorum curam non*

[1] *A* in right margin.
[2] A hand drawn in the margin points to this line.
[3] Initial *U* extends down four lines; in the left margin is written c^m 5 *cap^m*. 5, but the usual division of chapters has been followed.

* fol. 197, b, col. 1.

habet *fide*m *negauit et est infideli deterior*; (*9*) *vidua eligat*ur non *min*us *sexaginta annor*um *que fuit vni*us *uiri vxor* (*10*) *in operib*us *bonis testimoniu*m *habens*; *si filios educauit si hospicio recepit . si pedes sanctor*um *lauit . si tribulacionem pacientib*us *sumministrauit*; *si* omne *opus bonum subsecuta* est (*11*) ¶ *Adolosenciores* autem *uiduas deuita* ¶ *Cum enim luxuriate fuerit in christo nubere uolunt*; *habentes dampnacionem* (*12*) quia *primam fidem irritam fecerunt*; (*13*) *simul* autem et[1] *ociose discunt circumire domos*; *non solum ociose* sed *et uerbose et curiose.loquentes que non oportet* (3) ¶ Wydues þe whiche ben verre wydewys worschipe þou; (4) if any wydewe forsoþe hafe oiþer childre or emys; lerne sche first hyre house to gouerne *and* oiþer to oþer tymys to ȝeelde to þe faders *and* modyrs . for þat is accept bifor god (5) ¶ Sche forsoþe þat is a verre wydewe desolate . hope sche in god *and* instande sche to bysekyng*us and* prayers nyght *and* day (6) ¶ For whi sche þat is lifande in delytis sche is dead (7) ¶ *and* þis bidde þou þat þei ben irreprehensyble (8) ¶ Whoso forsoþe has no cure of his owne *and* most of his homly; *as ben faders* and *moderis* and *brepere* and *of suyche manere*; he is werre þan þe vntrewe *and* has denyed þe feiþ (9) þe widewe be sche chosyn of no lesse þen of sixty ȝeer þe whiche has ben þe wife of one man . (10) hafande witnes in goode werkys; if sche has nurschid forþ childre; if sche hafe ressayued þe poere in hostage . if sche has waschyn þe feet of holy men; if sche hafe vnderseruyd to þe suffrende tribulac*youn*; if sche hafe folewid alle goode werk (11) ¶ ȝonge wydewys forsoþe go þou fro ¶ for * when þei han don þeire leccherye þenne þei wil weddyn in crist (12) þei hafande dampnac*youn* . for þe first feiþ þei han maad in veyn (13) ¶ *and* to gydere forsoþe þei lernyn to go aboute houses in ydel . not onely in ydel . but curyously *and* uerbously . *or ful of woordys* þei spekande þoo thyngys þat byhouys not (*14*) ¶ *Volo* ergo *iuniores nubere filios procreare matres familias esse . nullam occasionem dare aduersario maledicti gracia*[2] (*15*) *Iam enim quedam* conuerse *sunt retro sathanan*; (*16*) *si quis fidelis*;

[1] *A* is written in the left margin.
[2] After *gracia* the words *si quis fidelis* have been written and cancelled.

* fol. 197, b, col. 2.

vel si qua fidelis habet uiduas . subministret illis et non grauetur ecclesia ut hijs qui uere vidue sunt sufficiat (17) ¶ *Qui bene presunt* presbyteri *duplici honore digni habeantur maxime qui laborant in uerbo et doctrina .* (18) *Dicit enim scriptura*; *non alligabis os boui trituranti*; quia *dignus est operarius mercede sua* (19) ¶ *Aduersus presbiterum uoli accusacionem recipere nisi sub duobus uel tribus testibus*; (20) *peccantes coram omnibus argue . ut et ceteri timorem habeant*; (21) *Testor coram deo et christo iesu et electis angelis ut hec custodias sine preiudicio nichil faciens in aliam partem declinando*; (22) *manus cito nemini imposueris . neque communicaueris peccatis alienis Teipsum castum custodi*; (23) *noli adhuc aquam bibere sed uino modico utere propter sthomacum tuum . et frequentes tuas infirmitates*; (24) *quorumdam hominum peccata manifesta sunt precedencia ad iudicium*; *quosdam autem et subsecuntur*; (25) *similiter autem et facta bona manifesta sunt*; *et que aliter se habent abscondi non possunt* (14) ¶ þerfore I wile þe ȝongere *wydewys* to wedde to brynge forþ childre to be huswyfes none occasyoun of waryyng to gife to þe aduersarye in grace (15) ¶ For now som ben turnyd ageyn after sathan (16) ¶ If any trewe man hafe wydewys . vnderserue he to þem *and* be not þe kyrke greuyd . so þat it suffyse to þem þat ben verre wydewys (17) ¶ þe prestis þat weel gon byfore *or ordeyne* in dubble worschipe be þei had worþi . *and* most þei þat trauelen in woord *and* doctrine (18) ¶ for holy writ seys . þat þou schalt not brydele þe mouþ to þe oxe plowande *and* þe trauelour is worþi[1] his mede (19) ¶ Ageynus forsope þe preest wil þou not ressayfe acusacyoun . but vnder two or thre witnessis (20) ¶ þe synnande forsope bifore alle[2] repreyue þou þat opere þerof han drede (21) ¶ I adiure þee . bifore god *and* crist iesu *and* þe chosen aungelis of hym þat þou kepe þise thyngys *and* nothyng þou schalt do without examynacyoun bowande in to an ooþer partye . (22) to no *man putte þou in þe handus soone; nor comune þou not with oþer menus synnus ¶ but chaste kepe þou þiselfe (23) Wile þou not ȝit drynke water . but

[1] MS. *worþis*, with *-s* erased.
[2] *A* written twice in the margin.

* fol. 198, a, col. 1.

vse þou a litil wyn for þi stomac *and* for þi ȝerne syknessys (24) ¶ þe sy*n*n*us* of su*m*me me*n* ar schewyd opyn goande bifore to þe dome *and* of su*m*me forsoþe þei vnderfolewyn (25) ¶ *and* also forsoþe goode dedys ben maade opyn . *and* þoo þ*at* han þe*m* oþ*er*wise þei may not ben hyd *in* þ*e tyme of discussyoun*

*Q*ui*cumque*[1] *sunt sub iugo serui dominos suos omni honore dignos arbitren*tur *ne nomen domini et doctrina blasphemet*ur (*2*) ¶ *Qui* autem *fideles* hab*ent* dom*inos non* con*tempnant* quia *fratres sunt* . sed *magis seruiant* . quia *fideles sunt et dilecti* . *qui beneficij participes sunt*; *hec doce et exhortare* . (*3*) *si* quis *aliter docet et non adquiescit sanis sermonibus domini nostri iesu christi* . *et ei que* secundum *pietatem* est *doctrine* (*4*) *superbus et nichil sciens* . *sed languens circa questiones et pugnas uerborum* . *ex quibus oriuntur inuidie* . *contenciones blasphemie* . *suspiciones male* . (*5*) *conflictaciones hominum mente corruptorum et qui a ueritate priuati sunt existimancium questum esse pietatem* . (*6*) *est* autem *questus magnus pietas cum sufficiencia*; (*7*) *nichil enim intulimus in hunc mundum haud dubium* quia *nec auferre possumus quid*; (*8*) *habentes autem alimenta et quibus tegamur* . *hijs contenti simus*; (*9*) *nam qui uolunt diuites fieri incidunt in temptacionem et laqueum diaboli et desideria multa inutilia et nociua que mergunt homines in interitum et perdicionem* (*10*) ¶ *Radix enim omnium malorum est cupiditas*; *quam quidam*[2] *appetentes errauerunt a fide et inseruerunt se doloribus multis* (1) ¶ Alle pei þ*at* are vnder ȝok seruau*nt*us trowe þei þeire lordys wor*þ*i alle worschipe . lest þe name *and* þe lore of god be blasphemyd (2) ¶ þei forsoþe þ*at* han trewe lordys dispise not þei þe*m* for þei ar breþ*er*e but raþ*er*e se*r*ue þei þe*m* for þei ben leale *and* louyd *of god* þe whiche arn parteners of þe benefyce *of þe seruauntys* ¶ þise thyngys teche þou *and* conseyle þou (3) ¶ Whoso oþ*er*wise[2] techis *and* acordys not to holy woordys of oure lord iesu crist *and* to þ*at* lore þ*at* is aft*er* pyte (4) he is prowd *and* no thyng knowande.

[1] Initial *Q* extends down four short and eight full-length lines. In the left margin is written *c*° 6°, *ca*°. 6°, surrounded by a line.

[2] *A* is written in the margin.

but longyng abowte questyouns *and* debatys of woordis of þe whiche spryngyn enuyes . *contencyouns* . blasphemys . suspycyouns . ylle (5) st*r*ifes of me*n* corrupt *in* þ*er* thoght *and* for þei ben p*r*iued fro þe sope. of he*m* trowande wynnyng to be pyte (6) ¶ Pyte *with* suffycyence forsope is a gret wynnyng (7) ¶ For no þyng we brynge *in* to þis world: *and* no dowte þ*at* no thyng we may bere fro þe * world (8) ¶ We þ*er*fore hafande mete *and* dry*n*k *and* w*ith* þe whilke we be hyld . *with* þise be we payed (9) ¶ forwhi þei þ*at* wil be maade riche . þei fallyn *in* in to te*m*ptacioun *and in* to þe snare of þe deuyl . *and in* to manye desyres vnprofitable *and* noyouse þe whyche drowne me*n in* to death *and* dampnac*y*oun [1] (10) ¶ For roote of alle euelys is coueytyse þe whiche som me*n* coueytande þei han errid fro þe feiþ *and* han insert þe*m*selfe to manye sorewys (*11*) ¶ *Tu* autem *o* homo *dei* [2] *hec fuge*; *sectare* uero *iusticiam* . *pietatem* . *fidem* . *caritatem* . *pacienciam* . *mansuetudinem*; (*12*) *Certa bonum certamen fidei*; *apprehende uitam eternam in qua vocatus es et confessus es bonam confessionem coram multis testibus*; (*13*) *precipio tibi coram deo qui uiuificat omnia et christo iesu qui testimonium reddidit sub poncio pilato bonam confessionem* . (*14*) *ut serues mandata sum macula* . *irreprehensibilia usque in* [3] *aduentum domini nostri iesu christi* . (*15*) *quem suis temporibus ostendet beatus et solus potens rex regum et dominus dominancium* [4] . (*16*) *qui solus habet immortalitatem et lucem habitat inaccessibilem quem uidit hominum nullus* . sed *nec uidere potest cui honor et imperium in sempiternum amen* (*17*) ¶ *Diuitibus huius seculi precipe non sublime sapere neque sapere in incerto diuiciarum* . sed *in domino qui prestat nobis omnia abunde ad fruendum*; (*18*) *bene agere diuites fieri in operibus bonis facile tribuere communicare* (*19*) *thesaurisare sibi fundamentum bonum in futurum* . *ut apprehendant veram vitam* (*20*) ¶ *O Timothee depositum custodi deuitans profanas uocum nouitates*

[1] *A* is written in the margin.
[2] *dei* is written in the margin, with caret after *homo*.
[3] *in* is written above the line, with caret after *usque*.
[4] Scribbled in the right margin: *Radix omnium*(*bis*) *malorum est cupiditas*.

* fol. 198, a, col. 2.

et *oppo*siciones *falsi nomin*is *sciencie* . (*21*) *quam quidam promit-tentes circa fidem exciderunt* ¶ *Gracia tecum Amen* (11) ¶ Ha þou forsoþe þe man of god . flee þou þise þyngys . suee þou forsoþe . riȝtwisnes . pyte . feiþ . charite . pacience mekenes . (12) *and* stryfe þou a good stryf of þe feiþ ¶ Take þou þe eu*er*lastande life i*n* to þe whiche þou art callid *and* art knowlechid bifore manye witnessys a good *con*fessyou*n* (13) ¶ I commau*n*de þee bifore god *and crist* iesu þat quykynys alle þyng þe whiche *when he was* vnder pou*n*ce Pylate ȝeeldid witnes a good *con*fessyou*n* (14) þat þou kepe þe mau*n*dement*us* vnrep*re*hensyble w*ith*oute wem *in* to þe aduen*t* of *crist* iesu oure lord . (15) þe whiche he schal schewe i*n* his tymes . he kyng of kyng*us and* lord of lordys . blessyd *and* onely myghty (16) þe whiche onely has vndeadlynes *and* enhabyt*us* liȝt vnaccessible þe whiche none of me*n* sawgh nor may see . to whom is glorye *and* worschipe *and* biddyng w*ith*oute ende am*en* (17) ¶ To þe ryche me*n* of þis worlde bidde þou not to sauo*ur*e heyly . nor to hope i*n* þe vn*ce*rteynys of þeire Richessys . but i*n* þe quyke god þe whiche gifes to vs alle thy*n*g abundau*n*tly to vse ; (18) and *bidde* þou *þe riche* to do weel *and* to be made ryche i*n* goode werkis lightly to gyfe *þeyrs and* comune . þat is to *trowe* þeire *thyng*us *comune* (19) to treso*ur*e to þe*m* a good grou*n*d *in* tyme comynge þat þei take þe verray lyfe (20) ¶ O Tymothe kepe þou *þe lore* to þee betan . eschewande þe cursyde noueltees [1] of voycys *and* þe false opposici*ou*ns of name of ku*n*ny*ng* (21) þe whiche so*m*me bihetande þei han fallen aboute þe feiþ ¶ Grace be w*ith* þee AmeN.

[1] *A* in left margin.

* fol. 198, b, col. 1.

II. AD TIMOTHEUM

Paulus[1] *apostolus christi iesu per uoluntatem dei* secundum *promissionem uite que est in christo iesu* (*2*) *Timotheo karissimo filio*; *gracia misericordia pax a deo patre et christo iesu domino nostro* (*3*) *Gracias ago deo cui seruio a progenitoribus meis in* consciencia *pura . quod sine intermissione habeam tui memoriam in oracionibus meis nocte ac die* (*4*) *desiderans te uidere . memor lacrimarum tuarum ut gaudio implear* (*5*) *recordacionem accipiens eius fidei que est in te non ficta . que et habitauit primum in auia tua Loide et matre tua euniche*[2]; *Certus sum autem quod et in te*; (*6*) *propter quam causam et admoneo te ut resuscites graciam dei que est in te per imposicionem manuum*[3] *mearum* (*7*) ¶ *Non enim dedit nobis deus spiritum timoris . sed uirtutis et dileccionis et sobrietatis* (*8*) *Noli itaque erubescere testimonium domini nostri neque me uinctum eius . sed collabora euangelio* secundum *uirtutem dei* (*9*) *qui nos liberauit et uocauit uocacione sancta non* secundum *opera nostra . sed* secundum *propositum suum et graciam que data est nobis in christo iesu ante tempora secularia* (*10*) *manifestata est autem nunc per illuminacionem saluatoris nostri iesu christi qui destruxit quidem mortem illuminauit autem uitam et incorrupcionem per euangelium* (*11*) *in quo positus sum ego predicator . et apostolus . et magister gencium* . (*12*) *ob quam causam hec pacior . sed non confundor*; *Scio enim cui credidi et certus sum quia potens est depositum*[4] *meum seruare in illum diem* . (*13*) *formam habens sanorum uerborum que a me audisti in fide et dileccione in christo iesu*; (*14*) *bonum depositum custodi per spiritum sanctum qui habitat*

[1] Initial *P* extends down four short and ten full-length lines. In the left margin is written *c°* I°, *cap°* I°, surrounded by two lines.

[2] MS. *eumiche.*

[3] MS. *mannuum.*

[4] *-s-* has been erased after *depo-*.

in nobis; (*15*) *scis enim hoc quod auersi sunt a me omnes qui in Asia sunt . ex quibus est phileg*us *et hermogenes*; (*16*) *Det misericordiam dominus honesifori domui quia sepe me refrigerauit . et cathenam meam non erubuit*; (*17*) *sed cum Romam venisset solicite me quesiuit et inuenit*; (*18*) *Det illi dominus misericordiam inuenire a deo in illa die*; *et quanta Ephesi ministrauit melius tu nosti*; (1) ¶ Poule þe apostil of crist iesu þurgh þe wil of god after þe byheste of þe lyf þat is in crist iesu . (2) to Tymothe alþerderest sone . grace be to þee mercy *and* pees of god þe fader *and* iesu crist oure lord (3) ¶ I do [1] than*kyngys to my god . to whom I serue I lerid of my forfaders in pure conscience þat withoutyn styntyng I hafe mynde of þee in my prayerys nyght *and* day (4) desyrande þee to see . hafande mynde of þy terys; so þat I be fulfild with ioye (5) takande mynde of þat feiþ þat is in þee not feynyd *and* þe whiche dwellide in fyrst in þi graundame Laode . *and* in þi moder Eunice ¶ þerfore I am certeyn þat þe same feiþ dwellis in þee . (6) for þe whiche cause I amoneste þee þat þou reyse þe grace of god þe whiche is in þee þurgh þe imposicyoun of my handys (7) ¶ for god has not gyfen to vs þe spyrit of drede . but of uertue *and* of loue . *and* of sobrenes . (8) ¶ þerfore wil þou not schame [2] þe witnes of god . nor me þe boundyn of hym . but trauele with to þe euangelye after þe vertue of god (9) þe whiche has delyuerid 3ou *and* callid with his holy callyng ¶ Not after oure werkys; but after his purpos *and* grace þe whiche is gyfen to vs in crist iesu bifore þe seculer worldys (10) ¶ Now forsope it is schewid þurgh þe light of oure saueour iesu crist . þe whiche certis has destried þe death has lightid forsope þe lyf *and* incorrupcyoun þurgh þe euangelye (11) in þe whiche I am sett prechour *and* þe apostyl *and* maistre of þe folc (12) ¶ For þe whiche cause 3he I suffre þise thyngus . but I am not confoundid ¶ for [3] I woot to whom

[1] In the lower margin are some scribblings, and seven attempts at a capital *T*—the scribe evidently practising his hand for the initial letter of chap. II.

[2] *A* written in margin between the columns.

[3] *A* is written in the right margin.

* fol. 198, b, col. 2.

I hafe beleeuyd . *and* I am certeyn þat he is myghty . my hele to kepe *in* to þat day . (13) hafande þou þe fourme of þe heeleful woordys þe whiche þou hast herd of me *in* þe feiþ *and* þe loue *in* iesu *crist* (14) ¶ Kepe þou þe goode depose . þat *is* þe *office to* þee *betan* þurgh þe holy gost þe whiche dwellys *in* vs (15) ¶ for þou knowist þat thyng þat alle þat ben *in* Asye ben *turnyd* awey fro me . of þe whiche is philet *and* hermogenes (16) ¶ God gyfe hys *mercy* to þe hous of Onesiophery . for ȝerne he has refreschid me *and* schamyde not my cheyne . (17) but when he hadde come to rome bysyly he soughte me *and* foond me (18) ¶ *and* þerfore god gyfe hym *mercy* . to fynde of oure lord *in* þat day *of dome* . *and* hou many þing*us* he has mynystryd to me *in* Ephesy þow knowist best

*T*u[1] er*go fili mi* con*fortare* in *gracia que* est *in christo iesu* (*2*) *et que audisti a me* per *multos testes*; *hec* com*menda fidelibus hominibus qui idonei erunt* . *et alios docere*; (*3*) *labora sicut bonus miles christi iesu*; (*4*) *Nemo militans deo implicat se negocijs secularibus* . *ut ei placeat cui se probauit*; (*5*) *nam et qui certat in agone non coronatur nisi legitime certauerit*; (*6*) *laborantem agricolam oportet primum de fructibus*[2] * *accipere* . (*7*) *Intellige que dico*; *Dabit enim tibi dominus in omnibus intellectum*; (*8*) *memor esto dominum iesum christum resurexisse a mortuis ex semine dauid* secundum *euangelium meum* . (*9*) *in quo laboro usque ad uincula quasi male operans* sed *uerbum dei non est alligatum*; (*10*) *Ideo omnia sustineo propter electos ut et ipsi salutem consequantur que est in christo iesu cum gloria celesti* (1) ¶ þerfore my sone be þou *com*fortid *in* þe *grace* þat is *in crist* iesu (2) *and* þat þou hast herd of me þurgh manye witnessis . þoo thyng*us* betake þou to trewe men þe whiche schal be able *and* o*pere* to teche; (3) *trauele* þou as þe knyght of iesu *crist*

[1] Initial *I* extends down three lines; in the right margin is written: *c°* 2°, *cap.°* 2°, surrounded by a line.

[2] MS. *fructubus*.

* fol. 199, a, col. 1.

(4) ¶ For no man knyghthodande to god ymplyes hymselfe with marchawndisis or seculer [1] herendys . þat he plese to hym to whom he has auowyd hym (5) ¶ For he þat stryfes in a stryfhe schal not be corownyd but if he hafe stryfen lawefully (6) ¶ It behouys þe trauaylende tylman first for to tan of þe frutys (7) ¶ Vnderstand what I seye ¶ for god schal gyfe to þee in alle þyngus vnderstandyng (8) ¶ hafe þou mynde iesu crist oure lord to han rise fro death of þe seed of dauyd after myn euangelye (9) in þe whiche I trauele in to þe bondys as I euyl werkande . but þe woord of god is not boundyn [1] (10) ¶ þerfore I susteyne alle thynge for þe chosyn . so þat þei suen þe hele . þe whiche is in iesu crist with heuenely glorye (*11*) ¶ *Fidelis sermo . nam si* commortui sumus et conuiuemus . (*12*) *si sustinemus et* conregnabimus . *si negauerimus et ille negabit nos*; (*13*) *si non credimus ille fidelis permanet . negare seipsum non potest* . (*14*) *hec commoneo testificans coram deo . Noli uerbis contendere in nichil vtile . nisi ad subuersionem audiencium* . (*15*) *solicite cura teipsum probabilem exhibere deo . operarium in confusibilem . recte tractantem uerbum ueritatis* (*16*) *prophana autem et uaniloquia deuita*; *Multum enim proficiunt ad impietatem* . (*17*) *et sermo eorum ut cancer serpit*; *ex quibus est hymeneus et philetus* (*18*) *qui a ueritate exciderunt dicentes resureccionem iam factam et subuertunt quorundam fidem* . (*19*) *sed firmum fundamentum dei stat . habens signaculum hoc*; *Cognouit dominus qui sunt eius*; *et discedat ab iniquitate omnis qui nominat nomen dei* (*20*) *In magna autem domo non solum sunt vasa aurea et argentea* . sed *et lignea et fictilia* . *et quedam quidem in honorem* . *quedam uero in contumeliam*; (*21*) *si quis ergo emundauerit se ab istis erit uas in honorem sanctificatum et vtile domino ad omne opus bonum paratum* (*22*) ¶ *Iuuenilia autem puerilia fuge* . *sectare uero iusticiam . fidem . caritatem . pacem . cum hijs qui inuocant dominum de corde puro*; (*23*) *stultas autem et sine disciplina questiones deuita . sciens quod generant lites*; (*24*) *seruum autem domini non oportet litigare* . sed *mansuetum esse ad omnes docibilem pacientem* (*25*) *cum modestia . corripientem eos qui*

[1] *A* in left margin.

resistunt nequando det illis deus penitenciam * *ad cognoscendam ueritatem* . (26) *et resipiscant a diaboli laqueis a quo captiui tenentur ad ipsius voluntatem* (11) ¶ A trewe woord *is þis* ¶ for if we arn deade *to þe world* we schal lyfe *with crist* (12) ¶ if we susteyne [1] *heere tribulacions for crist* . we schal regne *with crist* ¶ if we han denyed hym . *and* he schal denye vs (13) ¶ I[f] we han not beleeuyd he [2] dwellis trewe . he may not denye hymselfe (14) ¶ þise thyngus I amoneste . witnessande bifore god ¶ Wile þou not stryfe *with* woordys . for [1] to noght it is profitable; but to þe subuersyoun of þe herande; (15) ¶ Bysyly charge þiself to gyfe þee a profhable werkare not confusyble; but riȝttretande þe woord of soþnes (16) ¶ Eschewe þou forsoþe cursyde woordys *and* veyne [1] spechys ¶ Forwhi þei profiten myche to vnworschipe of god; (17) *and* þe woord of þem crepis as þe crabbe ¶ Of þe whiche is ymene *and* Phileto (18) þe whiche han fallid fro þe soþe seyande þe resureccyoun don . *and* þei han subuertyd þe feiþ of somme (19) ¶ But þe stable ground [1] of god standys hafande þis tokyn ¶ Oure lord knowis þoo þat arn hise; *and* departe he fro alle wickidnes . eche man þat namys þe name of god (20) ¶ For in a gret hous not only are goldene vesselys *and* sylueryn; but treene vessellis *and* maad of erþe ¶ *and* somme certys ben in to worschipe *and* somme in to vilenye (21) ¶ þerfore whoso has clensyd hym fro þise he schal be a vessel in worschipe halewyd *and* profitable to þe lord to alle good werk ordeynyd (22) ¶ ȝonge desyres flee þou ¶ Sue þou forsoþe riȝtwisnes . feiþ *and* charyte pees with þem þe whiche callyn to god of pure herte (23) ¶ foltid questyouns forsoþe *and* withoute discyplyne eschewe þou witande þat þei gendre stryfes (24) ¶ þe seruaunt of god not byhouys to chyden but be mylde to alle . docible to alle . pacient (25) with debonernes . blamande þem þat ageyne stande to þe soþe; if god any tyme gyfe þem forthenkyng þat þei knowe þe soþnesse (26) *and* þat þei saueryn ageyn fro þe snarys of þe deuyl of whom þei arn holde caytyf at þe wil of hym

[1] *A* is written in the margin.
[2] A cross is sketched in the margin.

* fol. 199, a, col. 2.

Hoc[1] autem *scito* quod *in nouissimis diebus instabunt tempora periculosa* . (*2*) *et erunt homines seipsos amantes* . *cupidi* . *elati* . *superbi blasphemi* . *parentibus non obedientes* . *ingrati scelesti* (*3*) *sine affeccione* . *sine pace criminatores*[2] *incontinentes immites sine benignitate* . (*4*) *proterui* . *proditores tumidi uoluptatum amatores magis* quam *dei* (*5*) *habentes quidem speciem pietatis uirtutem* autem *eius abnegantes* . *et hos deuita*; (*6*) *ex hijs enim* * *sunt qui penetrant domos* . *et captiuas ducunt mulierculas oneratas peccatis que ducuntur varijs desiderijs* . (*7*) *semper discentes et numquam ad scienciam ueritatis peruenientes*; (*8*) *quemadmodum* autem *iamnes et mambres restiterunt moisy* . *ita et hij resistunt ueritati* . *homines corrupti reprobi circa fidem*; (*9*) *sed vltra non proficient*; *Inscipiencia eorum erit manifesta omnibus sicut et illorum fuit* (1) ¶ þis thyng þerfore knowe[3] þou þat *in* þe laste dayes; schal instande perylouse tymes . (2) *and* men schal be louende þemselfe . coueytouse heyȝe . proude . blasfemus not obeschyng to þe fadyrs *and* modyres vnkynde . felonouse . (3) withoute affeccyoun withoute pees . crymynatours . þat *is puttande crimys to opere incontynent*[4] vnmeke with oute[3] benygnete . (4) traytours ouerthwert . bollen *with pride* blynde . louerys of lustys mor þen of god . (5) hafande certys a spyce of pyte . þat *is of relygyoun and* þe vertue of it forsoþe þei denyande . *and* þise eschewe þou (6) ¶ For of þise þer ben þe whiche persyn howsys *and* lede wymmen caytyfes chargid *with* synne þe whiche ar disseyuyd *with* dyuerse desyres . (7) euere lernande; *and* neuer comande to þe kunnynge of soþnes (8) ¶ Os of what maner Iamnes *and* mambres ageynstoden to moyses . so *and* þise ageyn stonden to þe soþnes; men corrupt þurgh thoght . reprofid aboute þe feiþ . (9) but ouer schal þei not profiten ¶ for þe vnkunnyng of þem schal be schewid opyn to alle as it was of þem (*10*) ¶ *Tu* autem *assecutus es meam doctrinam* . *et*

. [1] Initial *H* extends down four short lines and up six full-length lines. In the right margin is written *c*ᵒ 3ᵒ, *cap*ᵒ 3ᵒ, surrounded by a line.

[2] MS. *triminatores*.

[3] *A* is written in the margin.

[4] *incontynent* was underlined, and then the line was cancelled.

* fol. 199, b, col. 1.

institucionem et propositum . fidem longanimitatem . dileccionem pacienciam . (*11*) *persecuciones passiones qualia michi facta sunt Antiochie . yconij . listris . quales persecuciones sustinui . et ex omnibus eripuit me dominus*; (*12*) *et omnes qui uolunt pie uiuere in christo iesu . persecucionem pacientur*; (*13*) *mali autem homines et seductores proficient in peius*; *errantes et in errorem alios mittentes*; (*14*) *Tu uero permane in hijs que didicisti et credita sunt tibi . sciens a quo didiceris* (*15*) *et quia ab infancia sacras litteras nosti . que te possunt instruere ad salutem per fidem qui est in christo iesu* (*16*) *Omnis scripta diuinitus inspirata vtilis est ad docendum . ad corripiendum ad arguendum . ad erudiendum in iusticia* (*17*) *ut perfectus sit homo dei ad omne opus bonum instructus* (10) ¶ þou [1] forsope art folewid my doctrine . institucyoun . þe purpos þe feiþ . þe longe abydyng . þe loue . þe pacyence . (11) þe persecucyounys . þe passyouns þe whiche ar don to me at Antyoche . ychonii . listrys . whiche persecucyouns I suffrede . *and* of alle god has delyueryd me (12) ¶ *and* alle þat wil lyue mekely * in iesu crist þei schal suffre persecucion (13) ¶ Euyl men forsope *and* desseyuers þei schal profite in peynes þei errande *and* puttande in to errour (14) ¶ þou forsope dwelle in þise thyngus þat [1] þou has leryd . *and* ben betan to þee; witande þou of whom þou hast leryd (15) ¶ *and* for þat þou hast knowyn holy writ fro þi chilhede þe whiche may enforme þee to heele þurgh þe feiþ þat is in iesu crist (16) ¶ Eche scripture enspiryd of god is profitable to teche . to repreyue . to blame to enforme . in rightwisnes (17) þat þe man of god be parfit to eche good werk be enformyd

Testor [2] *coram deo et christo iesu qui iudicaturus est uiuos et mortuos et aduentum ipsius et regnum eius*; (*2*) *predica uerbum insta oportune importune*; *argue obsecra . increpa . in omni paciencia et doctrina* (*3*) *erit enim tempus cum sanam*

[1] *A* is written in the margin.

[2] Initial *T* extends down four short lines; in the right margin is written *c°* 4°, *cap°* 4°, surrounded by a line.

* fol. 199, b, col. 2.

doctrinam non sustinebunt; sed *ad sua desideria coaceruabunt sibi magistros prurientes auribus* . (*4*) *et a ueritate quidem auertunt ad fabulas audit*[1] autem *conuertentur*; (*5*) *tu uero uigila* . *in omnibus labora* . *opus fac euangeliste* . *ministerium tuum imple* . *sobrius esto*; (*6*) *ego enim iam delebor* . *et tempus resolucionis mee instat*; (*7*) *bonum certamen certaui*; *cursum consummaui*; *fidem seruam*; (*8*) *In reliquo reposita est michi corona iusticie* . *quam reddit michi dominus in illa die iustus iudex*; *Non solum autem michi* . *sed et hijs qui diligunt aduentum eius* (1) ¶ I adiure[2] þee byfore god *and crist* iesu þe whiche is to deme þe quyke *and* þe deade; *and* by þe aduent of hym . *and* þe kyngdam of hym; (2) preche þou þe woord *and* instande þou couenably *to* þem þat *it lykys*; *and* vncouenably *to* þem[2] þat *wilen not gladly heryn* ¶ repreyue þou . praye þou . *and* blame þou *in* alle pacyence *and* doctrine (3) ¶ For þe tyme schal be when þei schal not susteyne hole doctrine; butt after *per* desyres; þei schal kepen to þem maystres yckyng with erys . (4) *and* certys þei schal turne awey þeire heerynge fro þe sopnes to þe fables . forsope þei schal turne to (5) ¶ þou forsope wake *in* alle thyng trauele þou; do þe werk of þe euangelyst fulfille þou þyn office; *and* be þou sobre (6) ¶ for now I am offyrd . *and* þe tyme of my resolucyoun instandys (7) ¶ A good stryf I hafe stryuen . I hafe eendyd þe cours . *and* þe feiþ I hafe kept (8) ¶ *and in* þis oþer þat *is tyme* þat[2] *is to come* þe corown of rightwisnesse is sett to me þe whiche þe lord god rightwis schal 3eelde to me *in* þat day ¶ Nat onely forsope to me but to þem þat louyn hys comyng (*9*) ¶ *Festina* * *uenire ad me cito*; (*10*) *Demas enim me dereliquit diligens hoc seculum et abijt thesalonicam*;[3] *crescens in galacia*m *Tit*us *in dalmacia*m; (*11*) *Lucas* est *mecum solus*; *Marcum assume et adduc tecum*; *est enim michi vtilis in ministerium*; (*12*) *tichicum*[4] autem *misi ephesim*; (*13*) *Penulam quam reliqui troade apud carpum veniens affer tecum et libros maxime ac membranas* (*14*) ¶ *Alexander erarius multa mala michi ostendit*; *Reddet illi dominus* secundum

[1] *audit* is written out into the margin.
[2] *A* is written in the margin.
[3] MS. *thesalonitam*. [4] MS. *tithicum*.
* fol. 200, a, col. 1.

opera eius (*15*) *quem et tu deuita*; *valde enim restitit uerbis nostris*; (*16*) *In prima mea defensione . nemo michi affuit . sed omnes me dereliquerunt*; *non illis imputetur*; (*17*) *dominus autem michi astitit et confortauit me . ut per me predicacio impleatur . et audiant omnes gentes . et ita liberatus sum de ore leonis* (*18*) ¶ *liberauit autem me dominus ab omni opere malo et saluum faciet in regnum suum celeste . cui gloria in secula seculorum amen* (*19*) *Saluta priscam et aquilam et honesifori domum*; (*20*) *Erastus remansit Corinthi Trophimum autem reliqui infirmum* [1]. (*21*) *festina autem hyemem venire*; *Salutant te Eubolus et pudens et linus et claudia et fratres omnes*; (*22*) *dominus iesus christus cum spiritu tuo*; *Gracia uobiscum AmeN* (9) ¶ Haste þou to come to me soone (10) ¶ For Demas louande þis world has forsake me *and* is gon to Tesalonye; Crescens in to Galathia; Titus in Dalmaciam (11) ¶ Luke is onely with me ¶ Mark take þou ȝit with þee ¶ for he is profitable to me in to mynysterye (12) ¶ Titum forsoþe I sente Ephesum (13) ¶ Penulam þe whiche I lefte at troiade with carpum þou komynge bryng with þee *and* þe bookys *and* most forsoþe þe parchemyns (14) ¶ Alexander þe smythþe myche euyl he schewyde to me ¶ Oure lord schal ȝeelde to hym aftyr hise werkys (15) *and* whom þou go fro for he ageynstood gretly to oure woordys (16) ¶ In my firste defencyoun no man was to me *helpare* . but alle þei forsooke me . be it not arettyd to hem (17) ¶ Oure lord stood to me *and* comfortide me þat þurgh me prechynge be fulfild . *and* þat alle folc heeryn þat I am delyueryd of þe mouþ of þe lyoun (18) ¶ God has delyueryd me of alle euyl werk . *and* schal make me safe in his heuenyly kyngdam to whom be glorye in to world of worldys Amen (19) ¶ Grete þou Priscam *and* Aquiliam *and* þe hous of Onesyphory (20) ¶ Erastes lefte at Corynthy ¶ Trophymum forsoþe I lefte syk at Myleto (21) ¶ Hye þee to come byfore wynter ¶ per greetyn þee Eubolus *and* Pudens *and* lynus *and* Claudya *and* alle breþere (22) ¶ Oure lord Ihesu crist be with þi spyryt ¶ And grace be with vs Amen [2]

[1] MS. omits *Mileti* after *infirmum*, cp. English version.
[2] A large fish is drawn below the column.

AD TITUM

* *P*aulus[1] seruus dei . apostolus autem iesu christi secundum fidem electorum dei . et agnicionem ueritatis que secundum pietatem est (2) in spem uite eterne quam promisit qui non mentitur deus ante secularia tempora . (3) manifestauit autem temporibus suis uerbum suum in predicacione que credita est michi secundum preceptum saluatoris nostri dei . (4) Tito dilecto filio secundum communem fidem . gracia et pax a deo patre et christo iesu saluatore nostro; (5) huius rei gracia reliqui te crete ut ea que desunt corrigas et constituas per ciuitates presbytèros sicut ego tibi disposui; (6) si quis sine crimine est vnius vxoris uir . filios habens fideles non in accusacione luxurie aut non subditos; (7) Oportet enim episcopum sine crimine esse sicut dispensatorem dei . non superbum non iracundum . non uinolentum . non percussorem . non turpis lucri cupidum . (8) sed hospitalem benignum . sobrium iustum sanctum . continentem (9) amplectentem eum qui secundum doctrinam est fidelem sermonem ut potens sit exhortari in doctrina sancta uel sana ad eos qui contradicunt arguere; (10) sunt enim multi inobedientes . uaniloqui et seductores maxime autem qui de circumcisione sunt (11) quos oportet redargui qui vniuersas domos subuertunt . docentes que non oportet turpis lucri gracia; (12) Dixit quidam ex illis proprius eorum propheta; Crescences semper mendaces male bestie uentres pigri . (13) testimonium hoc uerum est; quam ob causam increpa illas dure ut salui sint in fide (14) non intendentes iudaicis fabulis et mandatis hominum auersancium se a ueritate . (15) omnia munda mundis . coinquinatis autem et [in]fidelibus nichil mundum . sed inquinate sunt eorum

[1] Initial *P* extends down four short and eight full-length lines, and up into the upper margin.

* fol. 200, a, col. 2.

et mens et consciencia; (*16*) *Confitentur se nosce deum . factis autem negant cum sint abhominati et incredibiles et ad omne opus bonum reprobi* (1) ¶ Poule þe seruaunt of god þe apostyl forsoþe of oure lord iesu crist . after þe feiþ of þe chosyne of god . *and* þe agnycyoun of soþnes . þat is after pyte (2) in to hope of euerlastande lyfe þe whiche he has byhight bifore þe seculer worldys . þat lyes not (3) *and* has schewyd opyn in his tymes hys sone in þe predicacion þe whiche is betan to me after þe comaundement of oure saueour god; (4) to Tito þe louyd chyld after þe comun feiþ; grace be to þee *and* pees of god þe fader *and* crist iesu oure saueour (5) ¶ þurgh þe grace or cause of þis thyng; I lefte þee at Crete . þat þoo thyngus þat wantyn þou amende . *and* þat þou ordeyne preestis by þe cytees as I hafe ordeyned to þee (6) ¶ If any be with out cryme þe man of one wyf . hafande leale childre not in accusacyoun of leccherye or not subiect *to leccherye* (7) ¶ It byhouys þe byschop to be with oute crime as a dispensare of god . not proud . not wynlewe . not wrathefulle[1] . * not smytere . not of foule wynny[n]g coueytouse . (8) but hospital benygne . sobre riȝtwis hooly contynent . (9) clyppande þat woord þat is after þe feiþ . trewe þat he be myghty to conseyle þem in holy doctrine *and* to repreue þem þe whiche ageynseyn *to þe sope* (10) ¶ For þer be manye inobedyent veynespekars *and* dysseyuers *and* most forsoþe þei þat arn of circumcysioun (11) þe whiche it byhoues to be repreuyd; þoo turne vpsodoun alle houses . techande þat byhouys not þurgh cause or grace of foul wynnyng (12) ¶ One of þem seyde þer owne propyr prophete; Cretences euere lyars . *and* euyl bestis of þe wombe slow þat *is to seye glotounys* and perfore *slow* (13) ¶ þis witnes[2] is soiþ ¶ For þe whiche cause blame þem harde þat þei be hole in þe feiþ . (14) not gyfande tente to Iewis talys *and* to þe biddyngus of men turnende þem fro þe trewthe . (15) ¶ For alle clene thyngys ben to þe clene to þe fuylyd forsoþe *and* to þe vntrewe no thyng is clene . but þe

[1] Sketch in black and red of the bust of a bishop in the right margin.
[2] *A* is written in the left margin.

* fol. 200, b, col. 1.

thoght *and* þe *con*scyencys of þem be defuylyd (16) ¶ þei knowleche þem to knowe god . but with þeire deedis forsoþe þei denyen whil þei ben abhomynable *and* incredyble *and* to alle good werk reprofyd of god

Tu[1] autem *loquere que decet sanam doctrinam* (2) *senes ut sobrij sint . honesti . pudici . prudentes sani in fide . in dileccione in paciencia .* (3) *Anus similiter in habitu sancto . non criminatrices*[2] *. non uino multo seruientes . bene docentes .* (4) *ut prudenciam doceant; adolocentulas ut uiros suos ament; filios diligant .* (5) *prudentes . sobrias . castas . domus curam habentes . benignas . subditas suis uiris . ut non blasfemetur uerbum dei;*[3] (6) *Iuuenes similiter hortare ut sobrij sint;* (7) *In omnibus teipsum prebe exemplum bonorum operum . in doctrina in integritate in grauitate .* (8) *uerbum sanum irreprehensibile ut his qui ex aduerso est uereatur nichil habens malum*[4] *dicere de nobis;* (9) *seruos dominis suis subditos esse in omnibus placentes . non contradicentes .* (10) *non fraudentes* sed *in omnibus fidem bonam ostendentes . ut doctrinam saluatoris domini nostri ornent in omnibus* (11) *Apparuit enim gracia dei saluatoris nostri omnibus hominibus* (12) *erudiens nos . ut abnegantes impietatem . et secularia desideria . sobrie et iuste et pie uiuamus in hoc seculo .* (13) *exspectantes beatam spem et aduentum glorie magni dei et saluatoris nostri iesu christi;* (14) *qui dedit semetipsum pro nobis ut nos redimeret ab omni iniquitate et mundaret sibi populum acceptabilem . sectatorem bonorum operum .* (15) *hec loquere et exhortare et argue cum omni imperio;* *Nemo te contempnat* (1) ¶ þerfore speke þou þoo thyngus þat semyn hole doctrine (2) oolde men þat þei be sobre . chast . queynte hool in feiþ in loue *and* in pacyence (3) ¶ Also þe * oolde wymmen . conseyle þou to be

[1] Initial *T* extends down four short lines, its ornamentation down eight lines more; in the left margin is written *ca*° 2°, *c*° 2°, surrounded by a line.

[2] After *criminatrices*, *non* has been written twice and then the first one cancelled.

[3] *dei* is written in the right margin, with caret after *uerbum*.

[4] *malum* is written out into the right margin.

* fol. 200, b, col. 2.

in holy habite not puttars of blame to oopere not seruande [1] to myche wyn . þei blessande (4) þat þey teche queyntyse ¶ ȝonge wifes also conseyle þou þat þei loue þeire husbandys þeyre childre þat þei loue (5) *to be* queynte . chaste sobre . hafande cure o : þer meyne . benygne subiect to þeire husbondes . so þat þe woord of god be not blasfemyd (6) ¶ Also ȝonge men conseyle þou þat þei be sobre (7) ¶ In alle thyng gyre þee exaumple of goode werkys . In techyng in debonernes in integrite in chastite (8) and þat þe woord be hool *and* irreprehensyble . so þat he þat is ageyn þat be aschamyd. no thyng hafande euyl to seye of vs (9) ¶ þe seruauntys *also* conseyle þou to be subiect to þer lordys in alle thyngus plesande . not ageynseyande . (10) not begylande but in alle thyngus þem schewande good feiþ so þat þei worschipe þe lore of oure lord þe saueour (11) ¶ For þe grace of god oure saueour has aperid to alle men (12) kennande vs; so þat we denyande wickidnes *and* seculers desyres . sobrely *and* riȝtwisly *and* mekely lyue we in þis world; (13) we abydande þe blessid hope *and* þe comyng of þe glorye of þe grete god *and* oure saueour iesu crist (14) ¶ þe whiche gaf hymselfe for vs; so þat he schulde bye ageyn vs fro alle wickidnes . *and* þat he schulde clense to hym þe puple acceptable þe folewere of goode werkys (15) ¶ þise thyngys speke þou *and* conseyle þou *and* repreyue þou with alle comaundynge ¶ No man dyspyse þee

Admone [2] *illos principibus et potestatibus subditos esse . dicto obedire . ad omne opus bonum paratos esse . (2) neminem blasphemare . non litigiosos esse . sed modestos omnem ostendentes mansuetudinem ad omnes homines; (3) eramus enim et nos aliquando insipientes et increduli errantes . seruientes desiderijs . et uoluptatibus uarijs . in malicia et inuidia agentes . odibiles odientes inuicem; (4) Cum autem benignitas et humanitas apparuit saluatoris nostri dei; (5) non ex operibus iusticie que fecimus nos sed secundum suam misericordiam saluos nos fecit per lauacrum*

[1] *A* is written in the right margin, and a line is drawn down the column to a hand, which points to *in alle*, eight lines lower down.

[2] Initial *A* extends down four short lines, its ornamentation down the column and into the lower margin.

regeneracionis et renouacionis spiritus sancti . (6) *quem effudit in nos abunde per iesum christum saluatorem nostrum* . (7) *ut iustificati gracia ipsius heredes simus* secundum *spem uite eterne* (8) ¶ *fidelis sermo est* . *et de hijs uolo te confirmare* . *ut curent bonis operibus preesse qui credunt deo*; *hec sunt bona et vtilia hominibus*; (9) *Stultas autem questiones et genealogias et* contenciones *et pugnas legis deuita*; *sunt enim inutiles et uane* . (10) *hereticum hominem post vnam et secundam correpcionem deuita*; (11) *sciens* * *quia subuersus est eiusmodi est et delinquid cum sit proprio iudicio condempnatus*; (12) ¶ *Cum misero ad te Archman* . *aut micam* . *festina ad me venire nichopolim ibi enim statui hiemare*; (13) *zenem legis peritum et Apollo solicite premitte ut nichil illis desit*; (14) *Discant autem ex nostris bonis operibus preesse ad usus* [1] *necessarios ut non sint infructuosi* . (15) *salutant te qui mecum sunt omnes*; *saluta eos qui nos amant in fide*; *Gracia dei cum omnibus uobis amen* (1) ¶ Amoneste [2] þou þem to be subiect to princys *and* to powers *and* to obesche to þeire sawe *and* to be redy to alle good werk . (2) no man to blasfeme . not to be stryuyng but debonere þem schewande alle mekenes to alle men (3) ¶ For *and* we were somtyme vnwyse *and* not byleuande errande *and* seruande to desyres *and* to dyuerse lustus ¶ In malyce *and* in enuye doande hateful *and* hatande eþþer ooþer (4) ¶ When forsoþe þe benygnyte *and* þe humanyte has aperyd of god oure saueour (5) not of þe werkys of riȝtwisnes þat we han don . but after his myche mercy he has maad vs safe · þurgh þe wasschyng of þe hooly goost of þe regeneracyoun *and* of þe renouacyoun ; (6) þe whiche he has ȝet oute to vs abundauntly þurgh iesu crist oure saueour; (7) þat we maad riȝtwis þurgh grace of hym . ben heyrys after þe hope of þe euerlastande life . (8) ¶ þis woord is trewe *and* of þise I wil þe to conferme oþere þat leeuyn to god þat þei chargyn or bysyen in goode werkys to be byfore oþere ¶ þise be goode [2] thyngus *and* profitable to men (9) ¶ Foltid questyouns þerfore *and* genelagyes

[1] MS. *adusus* ; a mark of contraction has been erased over the first *-u-*, showing that *aduersus* was first written.

[2] *A* is scribbled in the left margin.

* fol. 201, a, col. 1

*and con*tencions *and* debat*us* of þe lawe go þou fro . for þei ben vnprofitable *and* veyne (10) ¶ A man heretyc aft*er* þe fyrste *and* þe secownde correpc*youn* eschewe þou . (11) witande þ*at* he is turned vpsodou*n* þ*at* is of suych man*er* . *and* he t*re*spasis he. *con*dem*p*nyd w*ith* his owne dome (12) ¶ When I schal han sent to þee Artheman *and* Titicu*m* haste þou to come to me to Nichopolym [1] ¶ For þ*er*e I stablyd to dwelle *in* wynt*er* (13) ¶ ȝena*m* þe wise man of lawe *and* Apollo bysili sende þou bifore so þ*at* no thyng wante to þem (14) ¶ *and* ȯure *cretences* lere þei to be byfore *in* gode werkys to necessarye vse þ*at* þey be not vnfrutful (15) ¶ Alle þ*at* ben w*ith* me þei greten þee ¶ Grete þou alle þ*em* þ*at* loue*n* vs *in* þe feiþ ¶ þe Grace of god be with alle vs AmeN

[1] *-cho-* written above the line, with caret after *Ni-*.

AD PHILEMONEM

Paulus[1] *uinctus iesu christi et Tymotheus frater Philomeni dilecto et adiutori nostro* (*2*) *et Appie karissime sorori . et Archippo commilitoni nostro . et ecclesie que in domo tua est*; (*3*) *gracia uobis et pax a deo patre* * *nostro et domino Iesu christo*; (*4*) *Gracias ago deo meo semper memoriam tui faciens in oracionibus meis*; (*5*) *Audiens caritatem tuam et fidem quam habes in domino iesu et in omnes sanctos* . (*6*) *ut communicacio fidei tue euidens fiat in agnicione omnis boni in uobis in christo iesu* (*7*) *Gaudium enim magnum habui* . *et consolacionem in caritate tua*; *quia uiscera sanctorum requieuerunt per te frater*; (*8*) *propter quod multam fiduciam habens in christo iesu imperandi tibi quod ad rem pertinet* . (*9*) *propter caritatem magis obsecro cum sis talis ut Paulus senex*; *nunc autem et uinctus iesu christi* (*10*) *obsecro te pro meo filio quem genui in uinculis* . *onesymo* . (*11*) *qui tibi aliquando inutilis fuit nunc autem et michi et tibi utilis* . *quem remisi tibi*; (*12*) *Tu autem illum ut mea uiscera suscipe* . (*13*) *quem ego uolueram detinere mecum* . *ut pro te michi ministraret in uinculis euangelij*; (*14*) *Sine consilio autem tuo nichil uolui facere ut ne uelud ex necescitate bonum tuum esset sed uoluntarium*; (*15*) *Forsitan enim ideo discessit ad horam a te ut eternum illum reciperes* . (*16*) *iam non ut seruum* . *sed plus seruo karissimum fratrem maxime michi* . *quanto autem magis tibi* . *et in carne et in domino*; (*17*) *Si ergo habes me socium*; *suscipe illum sicut me*; (*18*) *Si autem aliquid nocuit tibi aut debet hoc michi imputa*; (*19*) *Ego Paulus scripsi mea manu* . *ego reddam* . *ut non dicam*

[1] Initial *P* extends down four short lines, one long line, and out into the lower margin. In the left margin is written *ca°* 1°, *c°* 1°, surrounded by a line.

* fol. 201, a, col 2.

tibi quod et teipsum michi debes; (*20*) *Ita frater te ego fruar in domino refice uiscera mea in christo*; (*21*) *Confidens de obediencia tua scripsi tibi sciens quoniam et super id quod dico facies*; (*22*) *simul autem et para michi hospicium*; *Nam spero per oraciones uestras donari me uobis*; (*23*) *Salutat te Epaphras* concaptiuus meus *in christo iesu* . (*24*) *marcus et*[1] *Aristarchus Demas et Lucas adiutores mei*; (*25*) *Gracia domini nostri iesu christi cum spiritu uestro AmeN* (1) ¶ Poule þe boundyn of iesu crist . *and* Tymothe þe broþer to Phylomon þe louede *and* oure helpare . (2) *and* Apye alþerderest syster . and to Archippe þe commylyton . *and* to þe kyrke þe whiche is in þi house; (3) grace be to ȝou *and* pees of god oure fader *and* lord iesu crist (4) ¶ I do thankyngus to my god euere makande mynde of þee in my prayerys . (5) herande þi charite *and* feiþ þat þou hast in oure lord Iesu *and* in alle seyntys; (6) þat þe communicacyoun of þi feith be maad euydent in þe agnycyoun of alle goode þat is in vs in crist iesu (7) ¶ For I hadde a gret comforth and ioye in þi charyte . for þurgh þee broþer þe entraylys of seyntus han restyd (8) ¶ For þe whiche thyng I hafande myche trest in oure lord iesu crist of comawndynge to þee þat pertenys to þe thyng or profyte; (9) for charite raþer I praye when þou art suych as I Paule þe oolde man (10) ¶ Now forsoþe I þe bownden of iesu crist praye þee for my sone Onesyme whom I gat in my bondys . (11) þe whiche was sum tyme to þee vnprofitable; *and* now * forsoþe to þee *and* to me profitable whom I hafe sent ageyn to þee (12) ¶ þou forsoþe tac hym as myn entraylys . (13) whom I wolde han withholdyn with me so þat for he schulde han mynystryd to me in þe bondys of þe euangelye; (14) for with oute þi conseyl noght wolde I do so þat þi goode were not of nede þat *is ageyn þy wille* but with þi wille (15) ¶ For by happe þerfore he departyde fro þee at þe houre so þat þou schuldest not resceyue hym (16) now with outen ende as seruaunt . but as alþerderest broþer for seruaunt alþermost to me ¶ Hou myche more forsoþe he is dere to þee

[1] *A* is written in the right margin.

* fol. 201, b, col. 1.

and in þe flesch *for he is* þi *seruaunt . but more now* in oure lord for he is a trewe bro*þer* (17) ¶ *þer*fore if þou hafe me felawe tak hy*m* as me (18) ¶ For if any thyng he has noyed to þee or owys; þ*at* putte þou to me (19) ¶ I Poule hafe writen w*ith* my hande ¶ I schal ȝeelde so þ*at* I schal not seye to þee þ*at* onely þi thyng*us* . but þiselfe þou owist to me (20) ¶ So bro*þer* I schal vse þee i*n* oure lord; refete þou myne ent*ra*yles i*n* oure lord (21) ¶ I trestande i*n* þyn obedyence; I wroot to þee . witande þ*at* þou schalt do ou*er* þ*at* thyng þ*at* I seye (22) ¶ *and* also forso*þe* dyghte þou to me hostage ¶ forwhi I hope þurgh ȝoure pr*a*yers . me to be gifen to ȝou (23) ¶ *þer* gretys þee Epafras my *con*captife i*n* iesu c*ri*st (24) ¶ Marco *and* Aristarco . Demas *and* lucas myne helpars (25) ¶ þe g*ra*ce of oure lord Iesu c*ri*st be w*ith* ȝoure spyryt Am*en*

AD HEBREOS

Multipharie[1] *multis* que *modis olim deus loquens patribus in prophetis*; (*2*) *nouissime diebus istis locutus est nobis in filio*; *quem constituit heredem vniuersorum per quem fecit et secula*; (*3*) *Qui cum sit splendor glorie et figura substancie eius portans* quoque *omnia uerbo uirtutis sue . purgacionem peccatorum faciens . sedet ad dextram maiestatis in excelso* . (*4*) *tanto melior angelis effectus* . *quanto pre illis differencius nomen hereditauit*; (*5*) *Qui enim dixit aliquando angelorum filius meus es tu*; *ego hodie genui te*; *et rursum*; *ego ero illi in patrem . et ipse erit michi in filium*; (*6*) *et cum iterum introducit primogenitum in orbem terre*[2] *. dicit*; *et adorent eum omnes angeli dei*; (*7*) *et ad angelos quidem dicit*; *Qui facit angelos suos spiritus*; *et ministros suos flammam ignis*; (*8*) *Ad filium autem*; *Tronus tuus deus in seculum seculi uirga equitatis uirga regni tui*; (*9*) *Dilexisti iusticiam et odisti iniquitatem propterea unxit te deus deus tuus oleo exultacionis pre participibus tuis*; (*10*) *et tu in princip*[*i*]*o domine terram fundasti . et opera manuum tuarum sunt celi*; (*11*) *Ipsi peribunt tu autem permanebis*; *et omnes ut uestimentum ueterascent*; (*12*) *Et velud amictum mutabis eos et mutabuntur*; *tu autem idem ipse es . et anni* * *tui non deficient*; (*13*) *Ad quem autem angelorum dixit aliquando . sede a dextris meis*; *quousque ponam inimicos tuos scabellum pedum tuorum*

(1) ¶ Manye sypis *and in* manye maners sum tyme god spekande

[1] Initial *M* extends down five lines, its ornamentation up thirteen, and down the column into the lower margin; in the left margin is written *cap*^{o} 1^{o}, *c*^{o} 1^{o}, surrounded by a line, and below is drawn a swaddled *bambino*, surrounded by two lines.

[2] MS. *orbemterre*.

* fol. 201, b, col. 2

to þe faders *in* þe pr*o*phetys; (2) Al*per*last *in* þise dayes he has spokyn to vs *in* his sone; who*m* he has stabled þe eyr of alle thyng*us* . *and* þurgh who*m* he has made þe worldys (3) ¶ þe whiche when he has ben þe light of glorye *and* figure *or prente* of þe substau*n*ce of hy*m and* berande *and* con*teynande* alle thyng*us* w*ith* þe woord of his v*er*tue he makande þe purgac*youn* of synn*us*; sitt*us* at þe ri*z*thalfe of þe mageste *in* heye; (4) In so myche he maad bet*er*e þan au*n*gelis . in hou myche more differently he enheritide þe name bifore þe*m* (5) ¶ For to who*m* of þe au*n*gelis seyde he any tyme; þou art my sone . *and* I gat þee ¶ *and* eft *ysaye seys of þe same sone of þe person*e *of þe fader* ¶ I schal be to hy*m in* to a fader; *and* he schal be to me into a sone (6) ¶ *and* eft when he has led *in* þe firste born *in* to þe er þely world he seys ¶ *and* alle þe au*n*gelis of god worschipe þei hy*m* (7) ¶ *and* to þe au*n*gelys *certus* he seys ¶ He þat makys hise spyritis au*n*gelis; *and* hise mynystrys þe flawme of fyr (8) ¶ *and* to þe sone forsoþe *seis oure lord by þe prophete* ¶ A god þi *tr*one *dwellis in* to þe world of worldys; for þe ȝerde of þy kyngda*m* is þe ȝerde of equyte (9) ¶ þou hast louyd ri*z*twisnesse . *and* hast hatid wyckidnes; þ*er*fore þou god *þe sone* þi god þe fader has enoyntid þee w*ith* þe Oyle of gladnes byfore þi parcen*er*s . *þat is alle seynt*us (10) ¶ *and* þou lord *in* begynnyng þou has groundid þe er þe; *and* þe werkys of þi handys ben heuenys (11) ¶ þei schal persche; þou forsoþe schalt dwelle; *and* alle whe þ*er* heuyns or er þe schal waxe oolde as þe vesty-ment (12) ¶ *and* þou schalt chau*n*ge þe*m* as clo þyng; *and* þei schal be chau*n*gid; þou forsoþe art he þe same; *and* þi ȝeerys schal not fayle (13) ¶ To who*m* forsoþe of þe au*n*gelis seyde he any tyme; sytte þou on my righthalfe . to *þat* I putte myne enemys þe benk of þi feet (*14*) *Nonne*[1] *omnes sunt administ*ra-*torij spiritus missi propter eos qui hereditat*em *capient salutis*;

(*1*) *propterea abundanci*us *oportet obseruare nos ea que audiui-mus pereffluam*us (*2*) ¶ *Si enim qui per angelos dictus est sermo . factus est firm*us . *et omnis preuaricacio et inobedi*encia *accepit*

[1] Initial *N* extends down four lines; in the right margin is written c° 2°. In the text the modern numbering is followed.

iustam mercedis retribucionem; (3) *quomodo nos effugiemus si tantam neglexerimus salutem*; Que *cum* * *inicium accepisset enarrari per dominum*; *ab eis qui audierunt in nos confirmata est* . (4) *contestante deo signis et portentis et uarijs uirtutibus et spiritus sancti distribucionibus* . secundum *suam voluntatem*; (5) *Non enim angelis subiecit deus orbem terre*[1] *futurum de quo loquimur*; (6) *testatus est autem quodam in loco quidam dicens*; *Quid est homo quod memor es eius* . *aut filius hominis quoniam uisitas eum*; (7) *Minuisti eum paulo minus ab angelis* . *gloria et honore coronasti eum et constituisti eum super opera manuum tuarum*; (8) *omnia subiecisti sub pedibus eius*; *In eo enim quod omnia subiecit* . *nichil dimisit non subiectum ei*; *nunc autem necdum uidemus* . *omnia subiecta ei*; (9) *Eum autem qui modico quam angelo minoratus est uidemus iesum propter passionem mortis gloria et honore coronatum* . *ut gracia dei pro omnibus gustaret mortem* (14) ¶ Whe*per* þei alle ben not spyrytus of seruyse sent in to mynysterye for þem þat schal take þe herytage of hele

(1) ¶ *per*fore it byhouys vs more abundauntly to kepe þoo thyngus þat we han herd *of þe sone seyd in þe euangelye* . lest by hap we be with oute ende punyschid (2) ¶ for if þat woord of god þe whiche is seyd by þe aungelis is maad stable *and* verray; *and* eche *preuarycacyoun and* inobedyence has tan a riȝtwis retribucyoun of mede . (3) hou schal we fle *fro þe peyne of helle* . if we han despisid so gret an hele ¶ þe whiche hele when it schulde had take þe begynnyng of tellyng þurgh oure lord; of þem þat herden it of þe mouþ of crist . it is confermyd *in* vs; (4) witnessande oure lord with tokynys *and* wondres *and* dyuerse vertues . *and* distribucyouns of þe holy gost after his wille (5) ¶ For god has not subiectid to aungelis þe world . þat is to come . of þe whiche we spekyn; (6) for one is witnesse in a place seyande ¶ What is he þe man synnere þat þou art of hym myndeful . or þe sone of man . *what is he* þat þou vysitys hym (7) ¶ þou hast maad lesse hym a lytil lesse þen þe aungelis;

[1] MS. *orbemterre*.

* fol. 202, a, col. 1.

with glorye *and* worschype þou hast corownyd hym . *and* þou hast stablid hym ouer þe werkys of þi handys (8) ¶ Alle thyngus þou hast maad subiect vnder his feet ¶ for *in* þat thyng þat he has subiectid alle thyngus to hym no thyng has he left not subiect to hym ¶ Now forsoþe not ȝit see we alle thyngus subiect to hym (9) ¶ hym forsoþe þat lesse þan aungelis is maad lesse; we see hym iesu corownyd with glorye *and* worschipe; so þat þe grace of god . þat is crist schulde tasten þe death for alle (*10*) ¶ *Decebat enim eum propter quem omnia . et per quem omnia . qui multos filios in gloriam* * *adduxerat auctorem salutis eorum per passionem consummari*; (*11*) *qui enim sanctificat et qui sanctificantur . ex vno omnes . propter quam causam non confunditur fratres eos uocare dicens*; (*12*) *Nunciabo nomen tuum fratribus meis in medio ecclesie laudabo te*; (*13*) *et iterum*; *ego ero fidens in eum*; *et iterum*; *ecce ego et pueri mei quos michi dedit deus*; (*14*) *Quia ergo pueri communicauerunt carni et sa[n]guine . et ipse similiter participauit eisdem . ut per mortem destrueret eum qui habebat mortis imperium id diabolum* . (*15*) *et liberaret eos qui timore mortis per totam uitam obnoxij erant seruituti*; (*16*) *nusquam enim angelos apprehendit*; sed *semen Abrahe apprehendit*; (*17*) *Vnde debuit per omnia fratribus similari . et misericors fieret et fidelis pontifex ad deum . ut repropiciaret delicta populi*; (*18*) *In eo enim in quo passus est ipse et temptatus potens est et eis qui temptantur auxiliari* (10) ¶ Forwhy it semyde hym for whom alle thyngus *ar maad to gloryfye and* þurgh whom alle thyngus *arn maad* þe whiche hadde led in to glorye þe auctour of þe hele of þem to ende þurgh passyoun (11) ¶ For he þat makys holy *and* he þat is[1] maad holy alle *euyn* of one *god ben* ¶ For þe whiche cause he is not confoundid for to calle þem breþere . seyande . (12) I schal warne þi name to my breþere; *and* I schal preyse þee in þe myddys of þe kyrke (13) ¶ *and* eft *he seis* ¶ I schal be trestande in hym ¶ *and* eft ¶ Lo I *and* my childre þe whiche god has gifen to me (14) ¶ þerfore for þe childre han comynd to þe flesch *and* to þe blood . *and*

[1] *A* is written in the right margin.

* fol. 202, a, col. 2.

he also has dalt part to þe same . *þat* þurgh þe death he schulde destrye hym *þat* hadde þe comawndyng of death . *þat* is þe deuyl . (15) so *þat* he schulde delyuere *þem* þe whiche þurgh drede of death were oblyschid to seruage by alle *þer* lyfe (16) ¶ For nowher *it is red in holy writ* . *þat* he [1] took vp þe aungelis . but þe seed of Abrahe (17) ¶ Wherfore he owyde to be lyk to his brepere þurgh alle þyngus . *þat* he schulde be merciable *and* trewe bisschop to god . so *þat* he schulde forgyfe þe trespas of þe puple (18) ¶ for *in þat in* þe whiche he suffrede *and* he is temptid . *and* myȝti to þem for to helpe þe whiche ar temptyd

VNde [2] *fratres sancti uocacionis celestis participes considerate apostolum et pontificem confessionis nostre iesum* (2) *qui fidelis est ei qui fecit illum sicut et Moises in omni domo illius* (3) ¶ *Ampliores enim glorie iste per Moyse dignus habitus est*; *quanto ampliorem honorem habet domus qui fabricauit illam* (4) *Omnis namque domus fabricatur ab aliquo*; *qui autem omnia creauit . deus*; (5) *et Moyses quidem fidelis erat in tota domo eius tamquam famulus . in testimonium* * *eorum que dicenda erant*; (6) *christus uero tamquam filius in domo sua*; *que domus sumus nos . si fiduciam et gloriam spei usque ad finem firmam* [3] *retineamus*; (7) *quapropter sicut dicit spiritus sanctus*; *hodie si uocem eius audieritis* . (8) *nolite obdurare corda uestra sicut in exacerbacione* secundum *diem te*[m]*ptacionis* [4] *in deserto*; (9) *vbi temptauerunt me patres uestri probauerunt et uiderunt opera mea* . (10) *quadraginta annis*; *propter quod infensus fui generacioni huic et dixi semper hij errant corde*; *Ipsi autem non cognouerunt uias meas* (11) *sicut iurauj in ira mea si introibunt in requiem meam* (1) ¶ Wherfore ȝee holy brepere parsoners of heuenly callyng . byholde ȝee þe apostyl *and* bisschop of oure confessyoun iesu crist [5]

[1] *A* is written in the right margin.
[2] Initial *V* extends down four lines; in the right margin is written *c*° 3°, *cap*°. 3°, surrounded by a line.
[3] MS. *firmum*.
[4] MS. *teptacionis*.
[5] *crist* is almost obliterated by a blot.

* fol. 202, b, col. 1.

(2) þe whiche is trewe to hym þat maade hym *of þe seed of* dauyd . as þat moyses was *trewe in* alle þe house of hym (3) ¶ for he is had[1] more worþi of largere glorye þan Moises . *in* hou myche he has larger worschipe *in* þe hous he þat has maad it (4) ¶ *and* þerfore eche house is forgyd of sum man ¶ he forsoþe þat has alle thyngus schapid is god (5) ¶ *and* moises certus was trewe *in* alle his house as a seruant *in* to þe witnes of þoo thyngus þe whiche were to be seyde (6) ¶ Crist[2] forsoþe is *trewe* as þe sone *in* þe house þe whiche hous we ben . if we withholde trest *and* glorye of hope . to þe stable ende (7) ¶ wherfore as þe holy gost seys; if ȝee han herd his voice to day; (8) wile ȝee not harden ȝoure hertys as ȝoure faderys dyden *in* þe exacerbacyoun maad after þe day of temptacyoun *don in* desert; (9) þere as þei han temptyd me *and* han reprouyd *and* seen my werkys (10) fourty ȝeer ¶ for þe whiche I was wroth to þat generacyoun *and* seyde euere þei erryn *in* þe herte ¶ þei forsoþe han not knowe my weyes (11) to þe whiche I hafe sworn *in* my wrathe . þei schal not entre *in* to my reste (*12*) ¶ *Videte fratres ne forte sit in aliquo uestrum cor malum incredulitatis . discedendi a deo uiuo*; (*13*) sed *adhortamini uosmetipsos per singulos dies donec hodie cognominatur . ut non obduretur quis ex uobis fallacia peccati*; (*14*) *Participes enim christi effecti sumus . si tamen inicium substancie eius usque ad finem firmum retineamus* (*15*) *dum dicitur*; *hodie si uocem eius audieritis nolite obdurare corda uestra . quemadmodum in illa exacerbacione*; (*16*) *Quidam enim audientes exacerbauerunt . sed non omnes qui profecti sunt ex Egipto per Moisen*; (*17*) *quibus autem infensus est quadraginta annis*; *nonne illis qui peccauerunt quorum cadauera prostrata sunt in deserto*; (*18*) *quibus autem iurauit non introire in requiem ipsius nisi illis qui incredduli fuerunt*; (*19*) *et uidemus quia non potuerunt introire in requiem ipsius propter incredulitatem* (12) ¶ See ȝee breþere lest by * hap þer be in any of ȝou an euyl herte of vnbeleeue departande fro god of lyf; (13) but amoneste ȝee ȝoure selfe by syngyl dayes *to þe tyme of grace* be

[1] A blot hides all this word except the final *-d*.
[2] *A* is written in the left margin.

* fol. 202, b, col. 2.

knowyn to day; so þat none of ȝou be hardyd þurgh þe fallas of synne (14) ¶ For we ar made parceners of crist if we to þe lyfes ende withholdyn stablely þe begynnyng of his substaunce (15) whil þat it is seyd ¶ To day if ȝee han herd his vois wile ȝee not hardne ȝoure hertys as of what maner þei dyden in þat exacerbacyoun (16) ¶ for summe of þem herande þei were maade harde *and vnbeleeuande* but not alle þe whiche wentyn oute of Egipt bi Moisen (17) ¶ To whiche is he wroth fourty ȝeer . wheþer not to þem þat han synned . of whom þe careynys or bodyes ar cast doun in desert (18) ¶ To whom forsoþe swoor he þat þei schulden not entre in to his reste . but to þem . þe whiche were vnbeeleuande; (19) ¶ *and* we seen þat þei myȝte not entre in to þe reste of hym and þat for þeire vnbeleue

Timeamus[1] ergo *ne forte relicta pollicitacione introeundi in requiem ipsius existimetur aliquis ex uobis deesse* (*2*) *etenim et nobis annunciatum est quemadmodum et illis*; *Sed non profuit illis sermo auditus non admixtus fidei ex hijs que audierunt*; (3) *Ingrediemur enim in requiem qui credidimus quemadmodum dixit*; *sicut iuraui in ira mea . si introibunt in requiem meam*; *et quidem operibus ab institucione mundi factis*; (*4*) *Dixit enim quidam loco de die septima sic*; *et requieuit die septima ab omnibus operibus suis*; (*5*) *et in isto rursum . si introibunt in requiem meam* (*6*) ¶ *Quoniam ergo superest quosdam introire in illam . et hi quibus prioribus annunciatum est non introierunt propter incredulitatem*; (*7*) *iterum terminat diem quendam hodie in dauid dicendo post tantum temporis sicut supradictum est*; *Hodie si uocem eius audieritis nolite obdurare corda uestra*; (*8*) *nam si eis requiem iesus prestitisset*; *numquam de alia loqueretur posthac die*; (*9*) *Itaque relinquitur Sabatismus populo dei*; (*10*) *qui enim ingressus est in requiem eius et ipse requieuit ab operibus suis*; *sicut et a suis deus*; (*11*) *festinemus ergo ingredi in illam requiem ut ne inidipsum quis incidat incredulitatis exemplum*; (*12*) *vnius enim est dei sermo et efficax et penetrabilior omni gladio ancipiti et*

[1] Initial *T* extends down four short lines; in the right margin is written *c°* 4°, *cap.°* 4ⁿ, surrounded by a line

*pertingens usque ad diuisionem anime ac spiritus . compagum quoque ac medullarum et discretor cogitacionum et intencionum cordis . (13) et non est vlla creatura inuisibilis in conspectu eius; omnia autem nuda et aperta sunt oculis eius . Ad quem nobis sermo; (14) habentes ergo pontificem magnum qui penetrauit celos Iesum * filium dei teneamus confessionem* [1] *(15) Non enim habemus pontificem qui non possit compati infirmitatibus nostris . te[m]ptatum* [2] *autem per omnia pro similitudine absque peccato (16) Adeamus ergo cum fiducia ad tronum gracie ut misericordiam consequamur . et graciam inueniamus in auxilio oportuno* (1) ¶ Wherfore drede wee lest by hap þe beheste left of entryng in to þe reste of hym any be trowid [3] of ȝou to fayle (2) ¶ For it is warnyd to vs as it is to þem ¶ But it profitide not to þem þe woord herd . not meengyd to þe feith of þe thyngus þat þei han herd (3) ¶ For wee þat han beleeuyd schal entre in to þe reste as he has seyd ¶ þei schal not entre in to my reste as I swar in my wrathe (4) ¶ *and* þerfore certus seide þe [4] holy gost in a place of þe seuenþe day . þat god has restid in þe seuenþe day of alle hise werkys parfite fro þe Institucyoun of þe world (5) ¶ *and* in þis eft seis dauyd ¶ þei schal not entre in to my reste (6) ¶ þerfore it is left summe to entre in to þat . *and* þei to whiche first it is warnyd . þei entryde not for þeir vnbeleue (7) ¶ *and* eft he determynys sum day seyande in dauid to day aftur so myche tyme as it is aboue seid ¶ to day if ȝee han herd his voice; Wile ȝee not hardne ȝoure hertis; as of what maner þei in þat exacerbacyoun (8) ¶ Forwhi if Iesus hadde lent to þem reste; neuer schulde he han spokyn of an oþer aftur þat day (9) þerfore it is left to þe puple of god . þe halewyng of þe sabat (10) ¶ for he þat is entryd in to þe reste of hym; ȝhe he has restyd of his werkys . as god has of hyse (11) ¶ þerfore haste wee to entre in to þat reste . so þat noon [5] falle in to þe same ex-

[1] *Filium . . . confessionem* is also written in the lower margin, below fol. 202, b, col. 2, surrounded by a line.
[2] MS. *teptatum*. [3] *A* is written three times in the left margin.
[4] *a* is written in the left margin.
[5] A wavy line drawn down the column calls attention to this and the four following lines.

* fol. 203, a, col. 1.

saumple of vnbeleeue (12) ¶ For þe woord of god is qwyk *and* speedful *and* more persande þan ony two bytande swerd . *and* lastande to þe dyuysyoun of þe soule *and* þe spyryt . *and* of iunctures *and* of maryc ¶ *and* he is discriuere of þe thoȝtis *and* intencyoun of þe herte . (13) *and* per is no creature inuysible in þe syȝte of hym ¶ For alle thyngus arn nakid *and* opyn to hise eeyne ¶ So whom . to vs is a woord *to ȝeelde resoun of oure werkys* and *thoȝtis* and *intencyouns* (14) ¶ perfore wee hauande a grett bisschop Iesu crist goddys sone [1] þat perside heuyns; holde we þe confessyoun of oure hope (15) ¶ For wee han not a bisschop þat may not haue compassyoun in oure syknessis; but temptid forsope by alle thyngus for þe lyknesse with oute syne (16) ¶ perfore go wee to with trest to þe trone of his grace; so þat wee suwe mercy *and* þat we fynde grace in a couenable helpe

Omnis [2] *namque pontifex ex hominibus assumptus; pro hominibus constituitur in hijs* * *que sunt ad deum ut offerat dona et sacrificia pro peccatis*; (2) *Qui condolere possit hijs qui ignorant et errant . quoniam et ipse circumdatus est infirmitate*; (3) *et propterea debet quemadmodum et pro populo . ita etiam et pro semetipso offerre pro peccatis* . (4) *nec quisquam sumit sibi honorem sed qui vocatur a deo tamquam Aaron*; (5) *Sic et christus non semet ipsum clarificauit ut pontifex fieret . sed qui locutus est ad eum . filius meus es tu . ego hodie genui te*; (6) *quemadmodum et in alio loco dicit: Tu es sacerdos in eternum* [3] *secundum ordinem Melchisedech*: (7) *qui in diebus carnis sue preces supplicaciones que ad eum qui posset illum a morte saluum facere cum clamore ualido et lacrimis offerens exauditus est pro sua reuerencia* (1) ¶ Ceris eche bisschop takyn or chosyn of men is ordeynyd for þe men in þoo thyngus þat perteene to god: þat he offre ȝiftys *and*

[1] MS. *goddyssone*.

[2] Initial *O* extends down four short lines; within its circle is drawn a head; its ornamentation extends up twelve lines, along underneath the column, and down into the lower margin.

[3] MS. *internum*.

* fol. 203, a, col. 2.

sacrifice for þe[1] synnes (2) þat he may han rewþe to þem þat knowe not *and* erryn ¶ *and* for he is aboute goh with infirmyte; (3) *and* þerfore he owys as of what maner to offre for þe puple . ȝhe *and* so for hymself to offre ȝiftis for þe synnys (4) ¶ Noon takis to hym worschipe; but he þat is callid of god as Aaron (5) ¶ *and* so crist clarifiede not hymselfe þat he were maad bisschop; but he þat spac to hym seyande ¶ þou art my sone I gat þee to day; (6) *and* as what maner in an oþer place he seys ¶ þou art a preest withoute ende aftur þe ordre of Melchisedech (7) ¶ þe whiche in þe day of his flesch offryde prayeris and supplicacyouns to hym þat myȝte make hym saaf fro deth with a gret crye *and* terys he offrande is herd for his reuerence (*8*) ¶ *Et quid est cum esset filius dei . didicit ex hijs que passus est obedienciam* (*9*) *et consummatus factus est omnibus obtemperantibus sibi causa salutis eterne*; (*10*) *appellatus a deo pontifex iuxta ordinem Melchisedech* . (*11*) *De quo grandis nobis sermo et interpretabilis ad dicendum . quoniam imbecilles facti estis ad audiendum* . (*12*) *Etenim cum deberetis magistri esse propter tempus rursum indigetis ut uos doceamini que sint elementa exordij sermonum dei . Et facti estis quibus lacte opus sit non solido cibo* . (*13*) *Omnis enim qui lactis est particeps*; *expers est sermonis iusticie paruulus enim est*; (*14*) *perfectorum autem solidus cibus eorum qui pro consuetudine exercitatos habent sensus ad discrecionem boni ac mali* (8) ¶ And certys when he hadde been þe sone of god; he leride of þoo thyngus[2] þat he suffride obedyence; (9) *and* he eendid is maad a sufficient cause of hele to alle temprande to hym (10) ¶ for he is callid of god a bisschop after þe ordre of Melchisedech (11) ¶ Of whiche thyng is a gret woord *or deep or suytyle and* not interpretatible to vs to be seid ¶ for ȝee arn maad feble to heryn (12) ¶ *and* þerfore when ȝee schulde be maystris . for þe tyme ȝit eft * ȝee nedyd þat ȝee be tauȝt[3] whiche arn þe elementis of þe begynnyng of þe woordys of god þat *is þe maters of þe incarnacyoun of crist and* ȝee ar maad lic to þem; þat it is nede þe mylc

[1] A blot smudged from the verso of f. 202, almost obliterates þe.
[2] MS. þoothyngus. [3] MS. *betauȝt*.

* fol. 203, b, col. 1.

and not þe sadde mete (13) ¶ For eche man þat is percener of þe mylc he is without part of þe woord of riȝtwisnesse ¶ forwhi he is a child (14) ¶ Of þe perfite forsoþe is sad mete of þem þat han enhauntyd wittis for custum to discrecyoun of good or euylle.

*Q*uapropter[1] *intermittentes* [*incho*]*acionis*[2] *christi sermonem ad perfeccionem feramur . non rursum iactantes fundamentum penitencie ab operibus mortui et fidei ad deum . (2) baptismatum doctrine imposicionis quoque manuum ac resurreccionis mortuorum et Iudicij eterni; (3) ét hec faciemus . si quidem permiserit deus; (4) Inpossibile est enim eos . qui semel*[3] *sunt illuminati . gustauerunt et donum celeste . et participes sunt facti spiritus sancti; (5) gustauerunt nichilominus bonum dei verbum virtutes que seculi futuri (6) et prolapsi sunt renouari rursus ad penitenciam . rursus crucifigentes sibimet ipsis filium dei et ostentui habentes; (7) Terra enim super se venientem sepe bibens ymbrem et generans herbam oportunam illis a quibus colitur . accipit benediccionem a deo; (8) proferens autem spinos ac tribulos reproba est et maledicio proxima cuius consummacio in combustionem (9) Confidimus autem de vobis dilectissimi meliora et viciniora saluti tum si ita loquimur (10) Non enim iniustus deus est . ut obliuiscatur operis nostri et dileccionis quam ostenditis in nomine ipsius qui ministrastis sanctis et ministratis* (1) ¶ Wherfore we leuande þe woord of þe Inchoacyoun of crist be we born to perfeccyoun; not ageyn kastande þe ground of penaunce of deade werkus *and* of þe feith to god (2) of þe baptyms of þe lore *and* of imposicyoun of þe handys *and* of þe resureccyoun of þe deade *and* of euerlastande dome (3) *and* þat we schal do[4] if god haue suffryd vs (4) ¶ For it is inpossible þem onys þat ar liȝtid *and* han tastid heuynly ȝiftis *and* ar maad parceners of þe holi gost[5] (5) and han tastid

[1] Initial *Q* extends down four short lines, its ornamentation up eight and down twenty more. In the left margin *c'* 6°.

[2] *inchoacionis* written in left margin to be inserted after *intermittentes*, but partially cut away.

[3] *Semel* is almost obliterated by a blot.

[4] A hand drawn in red in the left margin points to this word.

[5] MS. *holigost*.

þe goode woord of god . not lesse *and* þe vertuys of þe world þat is to come (6) *and aftyr alle þise* arn eft fallid to be renewyd to penaunce; þei eft crucyfyande goddis sone;[1] *and* hauande hym in scorn as to þemself (7) ¶ for þe eerþe ȝerne dryande þe reyn comande vpon it . *and* gendrande þe herbe couenable to þem of whom it is tilid; it takis blessyng of god; (8) but it bryngande forth thornys *and* breris it is reprouyd *and* neest waryed; of whiche þe eende schal be in to brennyng (9) ¶ We treste forsoþe of ȝou alþermost louyd breþere betere thyngus *and* neer to þe hele al þof wee speke so (10) ¶ for god is not vnriȝtwis; so þat he forgete his * werk . *and* his loue þat ȝee han schewyd in his name . þat han mynystrid to seyntys *and* mynystryn (*11*) ¶ *Cupimus autem vnumquemque vestrum eandem ostentare solicitudinem ad explecionem spei vsque in finem* (*12*) *ut non segnes efficiamini verum imitatores eorum qui fide et paciencia hereditabunt promissiones* . (*13*) *Abrahe namque promittens deus quoniam neminem habuit per quem iuraret maiorem . iurauit per semetipsum* (*14*) *dicens . Nisi benedicens benedicam te et multiplicans multiplicabo te* (*15*) *et sic longanimiter ferens adeptus repromissionem* (*16*) *Homines enim per maiorem sui Iurant . et omnis controuersie eorum finis ad confirmacionem est Iuramentum* (*17*) *In quo abundancius volens deus ostendere pollicitacionis heredibus immobilitatem consilij sui interposuit iusiurandum* . (*18*) *ut per duas res immobiles quibus impossibile est mentiri deum . fortissimum solacium habeamus qui confugimus ad tenendam propositam spem* (*19*) *quam sicut Anchoram habemus anime tutam ac firmam et incedentem vsque ad interiora velaminis* . (*20*) *vbi precursor pro nobis introijt*[2] *Iesus secundum ordinem Melchisedech pontifex factus in eternum* (11) ¶ For wee coueyte eche one of ȝou to schewe þe same bysynes to þe fillyng of hope in to eende (12) þat ȝee bee not maade slowe but þe foleweris of þem þat thurgh feith *and* pacyence schal enherite þe byhestus (13) ¶ Forwhy to Abraham god byhetande he swar by hymself: for he hadde noon gretter by whom he schulde swere; (14) seiande

[1] MS. *goddissone.* [2] MS. *inturijt.*

* fol. 203, b, col. 2.

¶ But if I blessande; schal blesse to þee *and* I multiplyande schal multiplye þee (15) *and* so be fulle longe berande; at þe laste he purchasyde þe repromyssyoun (16) ¶ for men by a more þan þemself swern; *and* al þe eende of þeire chydyng is swerynge to þe *confirmacyoun of þe toþer part* (17) ¶ In whiche thynge god wilande to schewe more abundauntly to þe eyris of his byheste þe vnmoebilte of his counseil . he sette be tween a swerynge; (18) so þat by two thyngus vnmoeble to whiche it is impossible god to lye; wee han a strong solace þat fleen to holde þe hope purposid *to vs in Abraham* and *fulfild*; (19) whiche wee haan as þe Ankor of þe soule . sykyr *and* stable . *and* goyng in to þe innere thyngus of þe veyle; (20) where þe curreur bifore Iesus entride in for vs . he maad bysschop with oute ende afturþe ordre of Melchisedech

Hic[1] *est Melchisedech rex salem . sacerdos dei summi . qui obuiauit Abrahe regresso a cedicione reg*[*n*]*um et benedixit ei* (2) *cui et decimas omnium* * *diuisit Abraham . primum quidem qui interpretatur rex Iusticie; deinde autem et rex salem quod est rex pacis* (3) *sine patre sine matre sine genealogia neque inicium dierum neque finem vite habens assimilatus autem filio dei manet sacerdos in perpetuum*[2] . (4) *Intuemini autem quantus sit hic cui et decimas de precipuis dedit Abraham patriarcha* . (5) *Et quidem de filijs leui sacerdocium accipientes mandatum habent decimas sumere a populo* secundum *legem . a fratribus suis quamquam et ipsi exigunt de lumbis Abrahe* . (6) cuius *autem generacio non annumeratur in eis decimas sumpsit ab Abraham . et hunc qui habebat repromissiones benedixit* . (7) *sine vlla autem* contradiccione *quod minus est a meliori benedicitur* . (8) *Et hic quidem decimas morientes homines accipiunt . Ibi autem contestatur quia viuit* . (9) *et ut ita dictum sit per Abraham et leuy qui decimas accepit decimatus est* . (10) *Adhuc enim in lumbis patris erat*

[1] Initial *H* extends down four short lines, its ornamentation up eleven full-length lines, and under the column in the bottom margin. Under the last three lines, on the right, is a capital *O*, faintly seen, and in the margin *c°* 4.

[2] MS. *inperpetuum*.

* fol. 204, a, col. 1.

quando obuiauit ei Melchisedech . (11) Si ergo consummacio per sacerdocium leuiticum erat populus enim sub ipso legem accepit . quid adhuc necessarium fuit secundum *ordinem Melchisedech alium exsurgere sacerdotem et non* secundum *Aaron dici*; *(12) Translato ergo sacerdocio necesse est ut et legis translacio fiat . (13) In quo enim hec dicuntur . de alia tribu est de qua nullus altario presto fuit* (1) ¶ For þis Melchysedech was þe kyng of sale*m* þe pre*s*t of þe heyeste god þat mette Abraha*m* tur*n*yd ageyn fro þe slaȝte of kyng*us and* blesside hy*m* (2) ¶ To who*m* Abraha*m* dou*n* sette þe tiþes of alle hise thy*n*g*us* ¶ First ce*r*tis þat he is inte*r*pretyd kyng of riȝtwisnesse . *and* aftur kyng of sale*m* þat is kyng of pes . (3) wi*th*oute fadyr wi*th*oute modyr wi*th*oute gene*r*acyou*n*; nor bygy*n*ny*n*g of dayes . nor eende of lyf hauande; he lycnyd to þe sone of god . he dwellis preest wi*th*oute eende (4) ¶ loke ȝee forsoþe hou myche he þis be . to whom Abraha*m* þe pa*t*riarke; gaf tyþis of his þing*us* (5) ¶ *and* ce*r*tis of þe childre of leuy þei takande pre*s*thode þei han a maundeme*n*t to take tyþes of þe. puple afte*r* þe lawe . þat is of hise breþere al þof þei wentyn oute of þe tiþes of Abraha*m* . (6) whos gene*r*acyou*n* is not nou*m*brid i*n* þe*m* . he took tyþes of Abraha*m* . *and* hy*m* þat hadde þe byhestis . he blessyde (7) wi*th* oute ony contradiccyou*n* . forsoþe þat is lesse is blessyd of þe bete*r*e (8) ¶ *and* heere certys men dyande take tiþes; *and* þere forsoþe he þe same witnessis þat he lyfes . (9) *and* so þat it be seid thurgh Abraha*m and* leuy þat took tyþis he is tyþid (10) ¶ For ȝit he was i*n* þe thees of Abraha*m* . when Melchisedech mette hy*m* (11) ¶ þerfore if þe perfeccyou*n* or consummacyou*n* was thurgh þe preesthod of leuy; for þe puple took þe law vndyr hy*m* ¶ Wherto ȝit were it nedeful anoþer preest to rise * vp aftur þe ordre of Melchisedech *and* not to be seyd aftur þe ordre of Aaron (12) ¶ For þe pre*s*thod tr*a*nslatid it is nede þat þe tr*a*ns[l]acyou*n* [1] of þe lawe . be maad (13) ¶ For cr*i*st i*n* who*m* þise thy*n*g*us* arn seid is of anoþer tribu of whiche noon was redy to þe auteer (*14*) ¶ *Manifestum est enim quod ex Iuda ortus est dominus noster*

[1] MS. *transacyoun*.

* fol. 204, a, col. 2.

in qua tribu nichil de sacerdotibus Moises locutus est . (15) Et amplius adhuc manifestum est secundum *similitudinem Melchisedech exsurget alius sacerdos (16) qui non* secundum *legem mandati carnalis factus est . sed* secundum *virtutem vite insolubilis . (17)* contestatur *enim . quoniam tu es sacerdos in eternum* [1] secundum *ordinem Melchisedech . (18) Reprobacio quidem fit precedentis mandati propter infirmitatem eius . (19) nichil enim ad perfectum adduxit lex . Introduccio vero melioris spei per quam proximamus ad deum . (20) et quantum est non sine iusiurando . Alij quidem sine iureiurando sacerdotes facti sunt* [2] *(21) hic autem* cum *iureiurando per eum qui dixit ad illum . Iurauit dominus et non penitebit eum ; tu es sacerdos in eternum* [1] *. (22) In tantum melioris testamenti sponsor factus est iesus ; (23) et alij quidem plures facti sunt sacerdotes . iccirco quod morte prohiberentur permanere (24) hic autem eo quod maneat in eternum* [1] *sempiternum habet sacerdocium . (25) Vnde et saluare in perpetuum potest accedens per semetipsum ad deum* semper *viuens ad interpellandum pro nobis ; (26) Talis enim decebat ut nobis esset pontifex , sanctus . innocens . impollutus . segregatus a peccatoribus . et excelsior celis factus . (27) qui non habet cotidie necessitatem quemadmodum sacerdotes prius pro suis delictis hostias offerre . deinde pro populi . Hoc enim fecit semel se offerendo . (28) Lex enim constituit homines sacerdotes infirmitates habentes Sermo autem iurisiurandi qui post legem est filium in eternum* [1] *perfectum* (14) ¶ þerfore it is schewid opyn þat of Iuda oure lord is born in whiche tribu no thyng spac Moises of preestis (15) ¶ *and* 3it more it is schewyd opyn ¶ For aftur þe licnesse an oþer preest schal rise vp (16) þat is not maad fleschly aftur þe lawe of þe byddyng or maundement . but aftur þe vertue of lyf insoluyble þat *is aftur þe godhed* þat *is* in *hym* (17) ¶ For he witnessis þat þou art preest without ende aftur þe ordre of melchisedech (18) ¶ þe reprobacyoun certys is maad of þe maundement byfore goande þat *of þe oolde lawe is* for þe siknesse þerof *and* þe vnprofitablenesse (19) ¶ For no thyng ladde þe lawe to parfit . þat *is no man it Iustifiede* in *makande perfyt* ¶ þe intro-

[1] MS. *ineternum.*

[2] A blot partly obliterates *sunt.*

duccyoun forsope is maad *þurgh þe forseide bisschop* of a betere hope . þurgh whiche wee neghȝen to god (20) ¶ *and* hou myche is *þat þat* not *with*oute swery*n*g preestis ar maade (21) ¶ he *with* swerynge is *maad* by hy*m þat* seyde to hy*m* . *þat is to Ie*su ¶ Oure lord * swoor . *and* it schal not forthenke hy*m*; *þou* art preest *with*oute ende (22) ¶ I*n* so myche Ie*sus* is maad a byhetere o[r][1] affermo*ur* of a betere testame*n*t (23) ¶ *and* o*þ*ere cer*t*ys manye ar made p*r*estis aft*ur þe* lawe for *þat þat* thurgh deth *þei* schulde be defendyd for to dwelle *in þe lyf* (24) ¶ he forsope i*n þat þat* he dwellis *with*oute ende . he has eue*r*lastande p*r*esthode . (25) *and* of whe*þ*yn he may saue eue*r* more he goande hy*m* hy*m*self to god eue*r*lyfande to p*r*eye for vs (26) ¶ for swyche an holy i*n*nocent . i*m*pollute disseuerid fro sy*n*ners *and* maad heyȝere *þan* heuyns . it besemyde *þat* he were bisschop to vs (27) ¶ *þat* has not nede eche day of what mane*r* prestis first for *þei*r owne trespas for to offre hostis *and* aftu*r* for *þe* puple ¶ For *þat* dyde he onys offre*n*de hy*m*self (28) ¶ for *þe* lawe stablide men to be p*r*estis hauande *þe* syknes *of synnyng* and *of deyȝyng* ¶ *þe* woord forsope of *þe* swery*n*g *þat* is aft*ur þe* lawe seid bi d*auid* stablide *þe* sone parfite *with*oute ende

Capitulum[2] *a*utem *super ea que dicuntur talem habemus pontificem qui consedit in dextra sedis magnitudinis in celis* . (*2*) *sanctorum minister et tabernaculi veri quod fixit dominus et non homo*; (*3*) *Omnis enim pontifex ad offerenda munera et hostias constituitur* . *vnde necesse est et hunc habere aliquid quod offerat* . (*4*) *Si* ergo *esset super terram nec esset sacerdos cum essent qui offerent* secundum *legem munera* . (*5*) *qui exemplari et vmbre deseruiunt celestium*; *Sicut responsum est Moisi cum consummaret tabernaculum* . *Vide inquit omnia facito* secundum *exemplari quod tibi ostensum est in monte*; (*6*) *nunc autem sortitus est melius ministerium quanto et melioris testamenti mediator est quod in melioribus repromissionibus sanctum*[3] *est* .

[1] MS. *of*.

[2] Initial *C* extends down four short lines, its ornamentation up nine and down fourteen lines; in the left margin *c*° 8°.

[3] MS. *sancriritum*.

* fol. 204, b, col. 1.

(7) *Nam si illud prius culpa vacasset non vtique secundi locus inquireretur*; (8) *vituperans enim eos dicit*; *ecce dies veniunt dicit dominus et consummabo super domum Israhel et super domum Iuda testamentum nouum* . (9) *non secundum quod feci patribus eorum in die qua apprehendi manum illorum ut educerem eos de terra Egipti* . *et quoniam ipsi non permanserunt in testamento meo et ego neglexi eos dicit dominus* . (10) *quia hoc testamentum quod disponam domui israhel post dies illos dicit dominus* . *dando leges meas in mente eorum* . *et in corde eorum scribam eas*; *et ero eis in deum et ipsi erunt michi in populum* . (11) *et non docebit vnusquisque proximum suum et vnusquisque fratrem suum dicens* . *cognosce deum*; *quoniam omnes scient me a minore usque ad maiorem eorum* . (12) *quia propicius ero iniquitatibus eorum et peccatorum illorum iam non memorabor* (13) *dicendo autem nouum veterauit prius* . *quod autem antiquatur et senescit prope interitum est* (1) ¶ A chapitre forsope vp on þoo thyngus þat ar seid *I make conteynande more worþili þe preysyng of crist þan þe forseyd* ¶ Swych a bisschop wee han . þat has setyn with inne þe riȝthalue * of þe seete of magnytude . þat *is of þe godhed* in heuyns (2) ¶ A mynystre of seyntus *and* of a verray tabernacle þat god has ficchyd *and* not man (3) ¶ *and* þerfore eche bisschop is ordeynd to offre ȝiftus *and* hostis; Wherfore it is nede *and* hym to haue sumwhat þat he offre (4) ¶ þerfore if he hadde ben vp on þe erþe *and* were not preest when þer hadde ben opere þat schuldyn offre ȝiftus aftur þe lawe (5) þat seruyn fully to exsaumple þat *is to þe figure and* to þe schadewe of heuynly priuytees as it answerde to Moises when he schulde ende þe tabernacle Looke he seis þat alle thyngus þou do aftur þe exsaumplarie þat is schewid to þee in þe hille (6) ¶ Now forsope Iesus has gotyn þe better mynysterye in so myche as he is medyatour of þe betere testament þat is confermyd in betere byhestis (7) ¶ forwhi if þe firste . þat *is þe testament* hadde voided fro þe culpe; certus of þe secounde þe place schulde not be enquerid (8) ¶ for blamende þem he seis ¶ Lo þe dayes schal come seis oure lord . *and* I endende schal gyne a newe testament vp

* fol. 204, b, col. 2.

on þe hous of isr*ahel* *and* vp on þe hous of Iuda . (9) Not aft*ur* þe testam*ent* þ*at* I made to þeire fadyrs . when I took þeir hand þ*at* I schulde lede þ*em* oute of þe land of Egipt ¶ But for þei han not dwellyd *in* my testam*ent* *and* I haue despisid þ*em* seis oure lord (10) ¶ for þis is þe testam*ent* þ*at* I schal ordeyne to þe house of isr*ahel* aft*ur* þise dayes seis oure lord *in* gyfynge my lawys *in* þeire thoȝtys; *and* I schal wryten aboue þ*em* *in* þeire hertis . *and* I schal bee to þ*em* *in* to god *and* þei schal be to me *in* to a puple . (11) *and* eche man schal not teche his neȝebore *and* eche man his bro*þer* seyande; knowe þou oure lord; for alle þei schal knowe me . fro þe lesse to þe more of þ*em*; (12) for I schal bee m*er*cyful to þeire wyckydnesses . *and* of þe synnys of þ*em* I schal not now han mynde (13) ¶ In seyande forsoþe þe newe testament he maade oold þe formere ¶ þ*at* forsoþe it eeldys *and* waxis oold it is neegh to deth

Habuit[1] *quidem et prius Iustificaciones cultu*re *et sanctum seculare* . (*2*) *Tabernaculum enim factum est primum in quo erant candelabra et mensa et proposicio panum que dicitur sancta* . (*3*) *Post velamentum autem secundum tabernaculum* . *quod dicitur sancta sanctorum* (*4*) *aureum habens turibulum et archam testamenti circumtectam ex omni parte auro* . *In qua vrna aurea habens manna et uirga Aaron que fronduerat* . *et tabule testamenti* . (*5*) *Super que eam erant cherubyn glorie obumbrancia propiciatorium* . *De quibus modo non est* * *dicendum per singula* . (*6*) *Hijs vero ita compositis* . *In priori quidem tabernaculo semper introibant sacerdotes sacrificiorum officia consummantes* . (*7*) *In secundo autem semel in anno solus pontifex non sine sanguine quem offert pro sua et populi ignorancia* . (*8*) *hoc significante spiritu sancto nondum propalatam esse sanctorum viam adhuc priori tabernaculo habente statum* . (*9*) *Que parabola est tempus instantis iuxta quam munera et hostie offeruntur que non possunt iuxta consciencia*m *perfectum facere seruientem* . (*10*) *so-*

[1] Initial *H-* extends down four short lines, its ornamentation down into the lower margin, and up along seventeen lines. In the right margin *c*ᵒ 9ᵒ.

* fol. 205, a, col. 1.

lummodo in cibis et in potubus et varijs baptismatibus et iusticijs carnis usque ad tempus correccionis inpositis . (*11*) *Christus autem assistens pontifex fut*[*u*]*rorum bonorum per amplius et perfeccius tabernaculum non manufactum id est non huius creacionis* (*12*) *neque per sanguinem hircorum aut uitulorum* . *sed per proprium sanguinem introiuit semel in sancta* . *eterna redempcione inuenta* . (*13*) *Si enim sanguis hircorum et taurorum et cinis vitule aspersus inquinatos sanctificat ad emundacionem carnis* . (*14*) *quanto magis sanguis christi qui per spiritum sanctum semetipsum optulit immaculatum deo emundabit* consciencam *nostram ab operibus mortuis ad seruiendum deo viuenti* (1) ¶ þe oolde *testament* hadde *sum tyme* fleschly Iustificacyouns . *but not verrey nor gostly and* holy wordly . *but not gostly holy* wordly . *for it was chaungable* and *trowid to be holy* (2) ¶ þe firste tabernacle is maad *in* whiche were þe chaundelabrys *and* þe boord *and* settyng forth of þe louys . þe whiche is seid holy (3) ¶ Aftur þe veil forsoþe þe secounde tabernacle þat is seid sancta of seyntus (4) hauande a goldene censer; *and* arke of þe testament couerid a boute on eche party with gold . *in* whiche was þe goldene hucche hauende manna . *and* þe ȝerde of Aaron þat braunchide *and* þe tablis of þe testament (5) ¶ Vpon here weryn þe cherubyn of glory schadewynge þe propicyatorye . *þat is þe table þat is on þe whicche* of whiche it is not me to seye by eche by þemselfe (6) ¶ þise thyngus forsoþe þus ordeynd *in* þe formere tabernacle . certus euermore entridyn þe preestis þe office of þe sacrifice fulfillande or parformande (7) ¶ In þe secounde forsoþe tabernacle onely þe bisschop onys in þe ȝeer not withoute blood þat he offris for his *and* þe puplis ignoraunce (8) ¶ þat thyng betooknande þe holy gost þat þe weyes of þe seyntus *of þe secounde* tabernacle not ȝit to be schewid opyn; þe formere tabernacle hauande ȝit þe staat (9) ¶ þe whiche parable is of þe tyme now instandende biside whiche *parable* ȝiftus *and* hostis arn offryd þat mown not make þe seruande profit aftur þe conscyence [1] ¶ þe * seruande; (10) I sey only in metys *and* drynkys *and*

[1] The former *-e-* of *conscyence* is written above the line.

* fol. 205, a, col. 2.

dyuerse baptymys *and* riȝtwisnes of þe flesch *not* of þe spyryt insett *to refreyne transgressyouns* vn to þe tyme of correcc*youn* . þ*at is* þ*e tyme of* grace (11) ¶ For crist þe bisschop of þe goodys to come entride in to þe tabernacle more not maad̨ w*ith* m*annus* handys . large *and* more parfyt þ*at* is not of þis schap (12) ¶ Nor thurȝ þe blood of bolys *and* of gayte *and* of caluer̨ . but þ*urgh* his owne blood he entride in onys in to s*ancta* þe eu*er*lastande rede[m]pc*youn* fou*n*de (13) ¶ for if þe blood of gayt *and* of bolys *and* askis of þe heffere spru*n*gyn halewis þe foylede to þe clansy*n*g of þe flesch; (14) In hou myche more þe blood of crist . þ*at* thurgh þe holy gost offryde hy*m*selue vndefoulyd to god schal clenȝe oure *con*sciencys fro deadly werkis to serue to god lyuande (*15*) ¶ *Et ideo noui testamenti mediator est ut morte intercedente earum preuaricacionum que erant sub priori testamento repromissionem accipiant . qui vocati sunt eterne hereditatis .* (*16*) *vbi enim testamentum . mors necesse est intercedat testatoris .* (*17*) *testamentum enim in mortuis confirmatum est . Alioquin nondum valet . dum viuit qui testatus est .* (*18*) *vnde nec primum quidem sine sanguine dedicatum est .* (*19*) *Lecto enim omni mandato legis a Moise vniuerso populo accipiens sanguinem vitulorum et hircorum cum aqua et lana coccinea et ysopo ipsum quoque librum et omnem populum aspersit* (*20*) *dicens . Hic sanguis testamenti quod mandauit ad uos deus* (*21*) *et etiam tabernaculum et omnia vasa ministerij sanguine similiter aspersit;* (*22*) *et omnia pene in sanguine mundantur* secundum *legem . et sine sanguinis effusione non fit remissio .* (*23*) *Necesse est ergo exemplaria quidem celestium hijs mundari . ipsa autem celestia melioribus hostijs quam istis .* (*24*) *Non enim in manufactis sanctis iesus introiuit in exemplaria uerorum quia in ipsum celum ut appareat vultui dei nunc pro nobis .* (*25*) *Neque ut sepe offerat semetipsum quemadmodum pontifex intrauit in sancta per singulos annos in sanguine alieno .* (*26*) *Alioquin oportebat eum frequenter pati ab origine mundi . nunc autem semel in consummacione seculorum ad destitucionem peccati per hostiam suam aparuit .* (*27*) *et quemadmodum statutum est hominibus semel mori* (15) ¶ *and* þ*er*fore crist is a medyato*ur* of þe newe testame*n*t þ*at* þei

þat ben callyd take þe byheste of aylastande heritage; *and* þat thurgh þe deth goande betwen *in* to rede*m*p*c*y*oun* of þe pre-uaricac*youns* þat weryn vndyr þe formere testame*n*t (16) ¶ For where a testame*n*t is . it is nede þat þe deth of þe testato*ur* go between; (17) for þe testame*n*t is *con*fermyd *in* deade . or ellis it is not worþi whil he lyues þat makis it (18) ¶ Wherfore nor þe firste *testament* cert*us* w*ith*out blood is it halewyd (19) ¶ For al þe mau*n*dement of þe lawe red of Moises to al þe puple he ta*kande þe blood of Caluere *and* of gayt w*ith* wate*r and* þe wolle colourid w*ith* kok *and* ysope þat same book *and* al þe puple he spryng*us* (20) seyande ¶ þis is þe blood[1] of þe testame*n*t þat god has bydyn to vs; (21) þe tabernacle *and* alle þe vesselys of þe mynysterye also w*ith* blood he spryngede . (22) *and* almost alle thyng*us* ar clensyd *in* þe blood aft*ur* þe lawe; *and* w*ith*outyn schedyng of blood is maad no remyssyou*n* (23) ¶ þe*r*fore it is nede c*ertus* þe exsaum*p*larijs or fyguris of heuynly thyng*us* to be clensyd w*ith* þise ¶ But þe heuynly thyng*us* forsoþe *it is nede* to be clensid w*ith* bet*e*re hoostis þan þise (24) ¶ For Ie*sus* entride not *in* handely maad seynt*us* þat *only arn* þe exsaum-plarijs of ve*r*rey seynt*us*; but he ent*r*ide *in* to þat heuyn . so þat he apere to þe p*r*esence of god for vs (25) ¶ Nor he aperyde so þat he ȝerne offre hy*m*self as of what man*er* þe bisschop *of þe lawe* entride *in sancta sanctorum* by eche ȝeer *in* oo*per* blood (26) ¶ Ellis it hadde behouyd hy*m* ȝerne to han suffrid fro þe bygy*nnyng* of þe world ¶ Now forsoþe he aperyde onys by his hoost to þe fordoyng of þe sy*n*ne *in* þe *con*summac*youn* of þe worldys . þat is to seye *in* þe laste age of þe world (27) *and* to þat man*er* it is ordeynd to me*n* onys to dyen *POst*[2] *hoc autem Iudicium* (28) *sic et christus semel oblatus est ad multorum exhaurienda peccata . secundo sine peccato apparebit expectantibus se in salutem .*

[1] MS. *bloold.*

[2] Initial *P* extends down four short lines, its ornamentation down twenty-one more. In the left margin is written *c°* 10, and some illegible scribblings. The modern chapter-numbering has been followed in the text.

* fol. 205, b, col. 1.

Vmbram enim habens lex futurorum bonorum non[1] *ipsam Imaginem rerum per singulos annos hisdem ipsis hostijs quas offerunt indesinenter numquam potest accedentes perfectos facere . (2) Alioquin cessassent offerri . Ideo quod nullam haberent vltra conscienciam peccati cultores*[1] *semel mundati (3) commemoracio peccatorum per singulos annos fit . (4) Impossibile enim est sanguine taurorum et hircorum auferri peccata . (5) ideo ingrediens mundum dicit . Hostiam et oblacionem noluisti corpus autem aptasti michi*[1] *. (6) Holocaustomata pro peccato non tibi placuit . (7) Tunc dixi ecce venio . In capite libri scriptum est de me; ut faciens voluntatem tuam . (8) Superius dicens quia hostibas et oblaciones et holocaustomata pro peccato noluisti nec placita sunt tibi que* secundum *legem offeruntur (9) tunc dixi . Ecce venio ut faciam deus voluntatem tuam Aufert primum ut sequens statuat . (10) In qua voluntate sanctificati sumus per oblacionem corporis Iesu christi semel . (11) Et omnis quidem sacerdos presto est cotidie ministrans et easdem sepe offerens hostias que numquam possunt auferre peccata . (12) Hic autem vnam pro peccatis offerens hostiam in sempiternum sedet in dextra dei (13) de cetero expectans donec ponantur inimici eius stabellum pedum eius . (14) Vna enim oblacione consummauit in sempiternum sanctificatos; (15) contestatur autem et nos*[1] ** spiritus sanctus . Postquam enim dixit; (16) Hoc autem testamentum quod testabor ad illos post dies illos dicit dominus dando leges meas in cordibus eorum et in mente eorum superscribam eas . (17) et peccatorum et iniquitatum eorum iam non recordabor amplius . (18) vbi autem horum remissio . iam non oblacio pro peccato* ¶ Aftur þis dome forsoþe (28) so *and* crist is onys offryd to qwenche þe synnus of manye ¶ In þe secounde forsoþe *comyng of dome*; he schal apere to þe abydande hym *in to* þe *hele* of þem withoute synne . (1) ¶ For þe lawe hauende þe schadewe of þe goodis to come not þat ymage of thyngus neuer may it make parfit þe goyng by eche ȝeerys *in sancta sanctorum with* þe same hostys þat þei offren indesynently ¶ Ellis if þei schulde be maad parfit

[1] Some illegible scribblings in the margin.

* fol. 205, b, col. 2.

(2) þei schuld cese to offre *in* þat þat þei schulde han no *con*scynce ou*er* of sy*n*ne; þe worschipis onys clensid (3) ¶ But *in* þe *com*-memorac*youn* of sy*nn*us by sengule ȝeeris is don (4) ¶ For it is i*m*possible w*ith* þe blood of bolys *and* of geyte þe sy*nn*us to be don a wey (5) ¶ þ*er*fore god entrende i*n* to[1] þe world seis ¶ þe host *and* þe oblac*youn* þou noldist þe body forsoþe þou schapedist to me (6) þe holocaustomys for þe sy*n*ne pleside not to þee (7) ¶ *and* þanne I seyde lo I come ¶ for of me it is wrytyn i*n* þe hed of þe book þat I do þi wil . for þou art my god (8) ¶ Aboue þe pr*o*phete seyande; þou noldist oblac*youns and* holocaustomys for þe sy*n*ne; nor þei been plesande to þee þat ar offrid aft*ur* þe lawe (9) ¶ þenne I seyde ¶ lo I come þat I do þi wille þou god *þe fadyr* ¶ he dose a wey þe firste þat he stable þe suande þa*t is þe newe sacrifice* (10) *in* whiche wil wee ar halewyd onys thurgh þe oblac*youn* of þe body of Iesu c*r*ist (11) ¶ *and* cert*y*s eche pr*e*st is redy eche day mynyst*r*ande *and* þe same hostys ȝerne offrende . þat mown neu*er* do awey sy*nn*us (12) ¶ he forsoþe *crist* oon host offrande for þe sy*nn*us he sitt*us* on þe riȝthalf of god w*ith*oute ende; (13) abydande fro heþyn forþeward til hise enemys be sette þe benk of hise feet (14) ¶ for thurgh oon oblac*youn* he fulfilde hise halwide w*ith*oute ende (15) ¶ *and* þ*er* witnessis vs forsoþe þe holy gost; for aft*ur* þat he hadde seyd . (16) þis forsoþe is þe testame*nt* þat I schal gyfe witnesse to þ*em* aft*ur* þoo dayes seis oure lord ¶ In gyfande my lawys i*n* þeire hertis *and* I schal aboue wryte þ*em* *in* þeire thoȝtis (17) *and* of þe sy*nn*us *and* of þe wickidnesses of þ*em* now I schal no more han mynde (18) ¶ Where forsoþe is þe forgyuenesse; of þ*em* is not now oblac*youn* *to be maad* for þe sy*n*ne * (*19*) ¶ *Hab*e*ntes itaque fratres fiduciam in introitum sanctorum in sanguine christi* (*20*) *quam iniciauit nobis uiam nouam et viuentem per velamen id* est . *carnem suam* (*21*) *et sacerdotem magnum super domum dei* . (*22*) *accedamus* cum *vero corde in plenitudine fidei aspersi corda a* consci*encia mala et abluti corpus aqua munda* . (*23*) *teneamus spei nostre confessionem indeclina-*

[1] *A* is written in the right margin.

* fol. 206, a, col. 1.

bilem . *fidelis enim est qui repromisit* . (*24*) *et consideremus inuicem in prouocacionem castitatis et bonorum operum* (*25*) *non deserentes colleccionem nostram sicut est consuetudinis quibusdam* . *sed consolantes et tanto magis quanto videtis appropinquantem diem* . (*26*) *Voluntarie enim peccantibus nobis post acceptam noticiam veritatis* . *iam non relinquitur pro peccatis hostia* . (*27*) *terribilis namque est quedam expectacio Iudicij et ignis emulacio que consu[m]ptura est aduersarios* . (*28*) *Irritam quis faciens legem Moisi sine vlla miseracione duobus vel tribus testibus moritur*; (*29*) *quanto magis putatis deteriora mereri supplicia qui filium dei conculcauerit et sanguinem testamenti pollutum duxerit in quo sanctificatus est* . *et spiritui gracie contumeliam fecerit* . (*30*) *Scimus enim qui dixit michi vindictam et ego retribuam* . *et iterum quia iudicabit dominus populum suum* . (*31*) *horrendum est incidere in manus dei viuentis* (19) ¶ þerfore brepere wee hauande trost in to þe entre of sèyntys in þe blood of [1] crist (20) þe whiche weye newe *and* quykyned he bygan to vs þurgh þe veyl þat is his flesch (21) *and* a grett bisschop ouer þe hous of god (22) ¶ þerfore neghe wee with a verrey herte in þe fulnesse of þe feith . wee sprengd þe hertys fro þe euyl conscyence; *and* wee wasche þe body with clene water (23) ¶ holde wee þe confessyoun of oure hope vnhable to be bowyd *to erþely thyngus* for he is trewe þat has byhizt þoo thyngus þat *wee hopyn* (24) ¶ *and* beholde wee eyþer ooþer in þe prouocacyoun of charyte *and* of goode werkis (25) nor forsakande oure colleccyoun as it [1] is of custum to summe . but coumfortynge in so myche as wee see þe day neizande (26) ¶ For [2] to vs wilfully synnande aftur þe resceyuyde knowyng . *þer* is not now left þe host for þe synnus (27) ¶ But *þer is left* agastful abydyng of dome *and* assaylyng of þe fyr þát is to waste þe aduersarijs (28) ¶ Forwhi any brekande þe lawe of Moises . without any mercy with two or thre witnessis he dyes (29) ¶ In hou myche more trowe zee hym to deserue werre tormentis þat has defoulyd goddys sone [3] *and* þe blood of þe testament has maad or lad pollute . in whiche he

[1] *A* is written in the left margin.
[2] In the left margin: *note for wilful synneris,* underlined in red.
[3] MS. *goddyssone.*

is halewyd; *and* to þe spyrit of grace has do wrong (30) ¶ for wee knowyn hy*m* þ*at* seys; *keepe* ȝ*ee* þe ven*iaun*s to me *and* I schal ȝeelde it ¶ *and* eft þe holy writ seis ¶ For god schal deme his folc; (31) þ*er*fore it is hidous to falle sodeynly * *in* to þe handys of god lyuande (*32*) ¶ *Rememoramini* autem *pristinos dies* in *quibus illuminati magnum certamen sustinuistis passionum* . (*33*) *et* in *altero quidem obprobrijs et tribulacionibus spectaculum facti*; *in alt*ero autem *socij taliter* con*uersancium effecti*; (*34*) *nam et vinctis* con*passi estis et rapinam bonorum vestrorum* cum *gaudio suscepistis cognoscentes vos* habere *meliorem* et *manentem* substanci*am* . (*35*) *Nolite itaque amittere* con*fidenciam vestram* que *magnam habet remuneracionem* . (*36*) *Paciencia enim vobis* necessar*ia* est *vt voluntatem dei facientes reportetis* promissionem . (*37*) *adhuc enim modicum quantulumcumque qui venturus* est *veniet et* non *tardabit* . (*38*) *Iustus* autem *meus ex fide viuit* . quod *si subtraxerit se*; non *placebit* anime *mee* . (*39*) *Nos* autem non *sumus subtraccionis filij* in *perdicionem* sed *fidei* in *adquisicionem* anime (32) ¶ Remembre ȝee [1] *per*fore þe firste dayes . *in* whiche ȝee liȝtyd *with feith* han susteyned þe grete strift of passyons (33) ¶ For *in* an o*per* cert*us* ȝee ar maad þe spectacle *in* repr*oues and* tribulac*youns*; *and in* an o*per party* ȝee ar made felawly of þ*em con*uersaunt (34) ¶ Forwhi ȝee arn hauende *com*passyou*n* to þe boundyn *in mynystrynge* þe *necessarijs to* þem; *and* þe raueyn of ȝoure goodys ȝee han take w*ith* Ioȝe; knowande ȝow to haue a bet*ere and* a dwellande substau*n*ce (35) ¶ *per*fore wile ȝee not lefe ȝoure trest þ*at* has a grett reward (36) ¶ For pacyence is necessarie to vs þ*at* ȝee doande þe wil of god bere þe repromyssyou*n* þ*at is* þe *lyf* w*ith*oute *eende* (37) ¶ For ȝit a litil while *and* not gretly he þ*at* is to come schal come *and* schal not tarye; (38) for my riȝtwise lyues of þe fe[i]th ¶ for if he haue w*ith*drawyn hy*m fro* þe *feith* he schal not plese to my soule þ*at is to wil of god* (39) ¶ Wee forsoþe been not þe childre of þe withdrawy*n*g or of apostasye *in* to per*dicyoun*; but þe childre of þe feiþ *in* to þe adq*uisicyoun* of þe lyf

[1] *A* in right margin.

* fol. 20 6, a, col. 2.

Est[1] autem *fides sperandarum rerum substancia argumentum non apparentum* (2) *In hac testimonium consecuti sunt senes* . (3) *Fide intelligimus aptata esse secula uerbo dei ut ex inuisibilibus visibilia fierent*; (4) *Fide plurimam hostiam Abel* quam *Caym optulit deo* per *quam* consecutus est *testimonium esse iustus* . *testimonium perhibente muneribus eius deo* et per *illam defunctus adhuc loquitur*; (5) *Fide Ennok translatus est ne videret mortem et non inueniebatur quia transtulit illum dominus* . *ante translacionem enim testimonium habebat placuisse deo*; (6) *sine fide autem impossibile est placere quidquam deo* . *Credere enim oportet accedentem ad deum quia est et inquerentibus se remunerator sit* . (7) *Fide Noe responso accepto de hijs que adhuc non videbantur metuens* * *aptauit archam in salutem domus sue per quam dampnauit mundum et iusticie que per fidem est heres est institutus* (8) *Fide qui vocatur Abraham obediuit in locum exire quem accepturus erat in hereditatem et exiuit nesciens quo iret* . (9) *Fide moratus est in terra repromissionis tamquam in aliena in casulis habitando cum Ysaac et Iacob coheredibus repromissionis eiusdem* . (10) *Expectabat enim fundamenta habentem ciuitatem* . *cuius artifex et conditor deus* . (11) *Fide et ipsa Sara sterilis virtutem in concepcione seminis accepit et preter tempus etatis*; *quoniam fidelem esse crederat qui repromiserat* (1) ¶ Feyþ forsoþe is þe substaunce of thyng*us* to be hopyd *and* an argument or a preef of thyng*us* not apperende (2) ¶ For in þis oolde men ar þe witnesse of god (3) ¶ þurgh feiþ wee vndyrstande þe world to be aptyd to woord of god þat of inuysible thyng*us* schulde vysyble be made (4) ¶ thurgh feiþ Abel offride to god a more acceptable host þen Caym by whyche *feith he dysseruyde* to be riȝtwis *and*[2] of þat he is folewyd of god þe testymonye . god gifande witnesse in hise gift*us and* þurgh it he dead ȝit he spekis (5) ¶ Ennok thurgh feiþ is translatid lest he schulde see þe deth *and* he was not foundyn for god has born hym vp . bifore þe translac*youn* he hadde witnesse to han[2] plesid god (6) ¶ For

[1] Initial *E*- extends along four short lines, its ornamentation down into the lower margin, and up along twelve lines.

[2] *A* in the left margin.

* fol. 206, b, col. 1.

without feiþ it is impossible to plese god ¶ For it behouys þe goande to god to beleeue þat he is *and* to þe seekande hym þat he be rewardere (7) ¶ For Noe þurgh feiþ *þe answere takyn* of þe thyngys þat ȝit were not seen dredande schapide þe schip in to þe hele of his house thurgh þe whiche he dampnyde þe world *and* he is instituyt heyr of þe riȝtwisnesse þat þurgh þe feiþ (8) ¶ So thurgh feiþ he þat is callyd Abraham obedyent to out go in to a stede þat he was to take in to heritage *and* he wente oute not witande whider he schulde go . (9) ¶ þurgh feiþ he dwellyde in þe land of byheste as in an alyene land in holetis dwellande with ysaac *and* Iacob coheires of þe same repromyssyoun (10) ¶ For he aboyd þe cyte hafande þe groundys of whiche god is schapere *and* makere (11) ¶ *and* þurgh feiþ sche sare bareyn took vertue *and* conseyuyng of þe seed *and* þat with oute þe tyme of age; for sche beleeuyde hym trewe þat hadde behyȝt . (*12*) ¶ *Propter quod et ab vno orti sunt et hoc emortuo tamquam sidera celi in multitudinem et sicut Arena que est ad oram maris innumerabilis* . (*13*) *Iuxta fidem sunt omnes isti defuncti non acceptis repromissionibus sed longe eas aspicientes et salutantes et confitentes quia peregrini et hospites sunt super terram* . (*14*) *qui enim* * *hec dicunt significant se patriam inquirere* (*15*) *et si quidem illius meminissent de qua exirent habebant tempus vtique reuertendi* . (*16*) *Nunc autem meliorem appetunt id est celestem* . *ideo non confunditur deus uocari deus eorum* . *parauit enim illis ciuitatem* . (*17*) *fide optulit Abraham ysaac cum temptaretur et vnicum offerebat in quo susceperat repromissiones* (*18*) *ad quem dictum est* . *quia in Ysaac vocabitur tibi semen* . (*19*) *Arbitrans quia et a mortuis potens est suscitare deus* . *vnde eum et in parabolam accepit* (*20*) *Fide et de futuris benedixit ysaac Iacob et Esau* . (*21*) *fide Iacob moriens singulos filiorum Ioseph benedixit et adorauit fastigium virge eius* . (*22*) *fide Ioseph moriens de profeccione filiorum israhel memoratus est et de ossibus suis mandauit* . (*23*) *Fide Moises natus est occultatus mensibus tribus a parentibus suis eo quod vidissent elegantem infantem et non timuerunt regis edictum* . (*24*) *fide Moises grandis factus occidit*

* fol. 206, b, col. 2.

Egipcium con*sideran*s *dolorem* *fratrum* *suorum* . *Fide Moises* *grandis* *factus* *negauit* *se* *esse* *filium* *filie* *pharaonis*; (*25*) *magis* *eligens* *affligi* *cum* *populo* *dei* *quam* *temporalis* *peccati* *habere* *iocunditatem* . (*26*) *maiores* *diuicias* *estimans* *thesauro* *Egip*[*c*]*iorum* *inproperium* *christi* *aspiciebat* *enim* *in* *remuneracionum* (*27*) *Fide* *reliquid* *Egiptum* *non* *veritus* *animositatem* *regis* *inuisibilem* *enim* *tamquam* *uidens* *sustinuit* . (*28*) *Fide* *celebrauit* *paternam* *sanguinis* *effusionem* *ne* *qui* *vastabat* *primitiuam* *tangeret* *eos* . (*29*) *fide* *transierunt* *mare* *rubrum* *tamquam* *per* *aridam* *terram* *quod* *experti* *Egipcij* *deuorati* *sunt* . (*30*) *fide* *muri* *Iericho* *corruerunt* *circuitu* *dierum* *septem* . (*31*) *Fide* *Rabb* *meretrix* *non* *perijt* *cum* *incredulis* *excipiens* *exploratores* *cum* *pace* (12) ¶ *and* for þat of oon *and* þat as dead þat *is of oon wombe of sare* and *of oon* *fadyr* *Abraham* *as dead as to* þe *deede of* *conceyuynge* ben manye born þat ben as þe sternys of heuyn *in* multytude *and* as þe grauelle *innumerable* þat is att þe se syde (13) ¶ Bydon feith alle þise been deade þe hestis not takyn ¶ But þei lokande to þem afer *and* salutande þem *and* knowlechande þat þei ar pilgrymys *and* hostagers vpon þe land (14) ¶ For þei þat seyen þise thyng*us* þei beetooke þem to enquere þe kuntre; (15) *and* if þei hadden had mynde of þe land þat þei wente out of certis þei hadde tyme of turnyng a geyn (16) ¶ But now forsoþe þei coueyte a bet*ere* þat is þe heuenly *kuntre* ¶ *per*fore god is not schamyd to be callid þeire god; For he has ordeynd to þem a cytee (17) ¶ þurgh feith * Abraham offride ysaac when he schulde han be temptyd; *and* þe oone born he offride þat hadde takyn þe bihestis (18) to whom it is seid to . þat *in* ysaac schal be callyd þi seed (19) he demande þat god is myȝty to reise hym fro deth; Wherfore *and* hym he took into exsaumple or parable (20) ¶ *and* þurgh feith ysaac blesside to [1] Iacob *and* Esau of thyng*us* to come (21) ¶ þurgh feiþ Iacob deyande he blessyde þe sengule childre of Ioseph *and* he worschipide þe somet of his ȝerde . þat *is* crist *by* *whom* *in* *Egipt* *he* *hadde* *þe* *lordschipe* and þe *ȝerde* *of* *dyscyplyne* (22) ¶ þurgh feiþ Ioseph deyande has

[1] *A* in left margin.

* fol. 207, a, col. 1.

mynde of þe gate forth of þe childre of isr*a*hel *and* of his bonys he bad þe*m* þ*at* þ*ei schuldyn bere wi*th þem (23) ¶ þurgh feiþ Moises born is hid of his fadyr *and* modyr thre monethys . *in* þ*at* þ*at* þe Egipcyens hadde seen hy*m* a fayre infaun*t* . *and* þei dredde not þe kyngys byddy*n*g (24) ¶ þurgh feiþ Moises maad grett slowȝ þe Egipc*youn con*siderynge dolo*ur* of his bre*pere* ¶ þurgh feith Moises maad grett denyynge hy*m* to be þe sone of þe doȝ*ter* of pharao (25) ra*pere* chesande to be torme*n*tyd w*ith* þe puple of god þen of te*m*porel sy*n*ne to haue gladnesse (26) t*r*owande þe vmbreyd of c*r*ist to be more richesse þen þe t*r*esor of þe Egipcyens ¶ for he lokyde i*n* to þe reward (27) ¶ þurgh feiþ he forsook Egipt not dredande þe wilfulhede of þe kyng for þe vnuysible god as þe seeande he susteynde (28) þ*ur*gh feiþ he halewide pask *and* þe schedyng of his fadyr blood lest he þ*at* schulde waste þe p*r*imytyuys of þe Egipcyens schulde touche þe*m* (29) ¶ þ*ur*gh feith þei passydyn þe rede se as þurgh þe dr*y*e land whiche thyng þe Egipc*youn*s p*r*euyd ar deuourid *of þe se* (30) ¶ þurgh feiþ þe wallis of Iericho fellyn thurgh þe gate aboute of seuyn dayes (31) ¶ þurgh feith Raab þe hoore p*er*schide not w*ith* þe vnbeleeuande; sche resseyuande þe spyes w*ith* pes (*32*) ¶ *Et quid adhuc dicam . Deficiet enim me tempus enarrantem de Gedeon Barac Sampson Iepthe dauid Samuel et alijs Prophetis* (*33*) *qui per fidem vicerunt regna operati sunt iusticiam adepti sunt repromissiones . Obturauerunt ora leonum .* (*34*) *extinxerunt impetum ignis . effugarunt aciem gladij* con*ualuerunt de infirmitate . fortes facti sunt in bello . castra verterunt exterorum* (*35*) *acceperunt mulieres de* resurrecc*ione mortuos suos . Alij* autem *distenti* sunt *non suscipientes rede*[*m*]*pcionem ut meliorem inuenirent* resurrecc*ionem* . (*36*) *Alij* vero *ludibria* et *verbera experti insuper et vincula et carceres* . (*37*) *lapi***dati sunt . secti sunt . temptati sunt in occisione gladij mortui sunt . circumeerunt in melotis in pellibus caprinis egentes angustiati . afflicti* (*38*) *quibus dignus non erat mundus . In solitudinibus errantes . et in montibus et in speluncis et in cauernis terre .* (*39*) *et hij omnes testimonio fidei probati sunt non acceperunt*

* fol. 207, a, col. 2.

repromissionem . (*40*) *deo pro nobis melius aliquid prouidente vti ne sine nobis* consu*mmarentur* (32) ¶ And what ȝit schal I seye ¶ for þe tyme schal fayle me tellande of Geseon Barac Sa*m*pson . Iepte [1] *dauid* Samuel *and* o*pere* prophetis (33) *þat* þurgh feiþ han ou*er*come þe rewm*us* . þei han wroȝt rightwisnesse *and* þei han p*ur*chasid þe byhest*us* ¶ þei han stoppid þe mouþ of lyou*n*s (34) ¶ þey han slekkyd þe bur of þe fyr ; þei han [2] dryuen awey þe host of þe swerd . þei han waxe strong of þeire syknesse *and* þei ar maad strong *in* þe batayle ¶ þe castelys of þe *with* oute enemys þei han t*ur*nyd ; (35) þe wy*m*men [3] han reisyd þeire deade *somyng* of þe resurecc*youn* ¶ *and* o*pere* forsoþe arn abrood spred *in* dyu*er*se torme*n*t*us* not takande redempc*youn* ¶ *þat* þei schulde fynde a bet*er*e resurecc*youn* (36) ¶ o*pere* forsoþe arn expert or p*ro*fed despytis *and* betyng*us and with inne þat* þe bondys *and* p*ri*sou*n*s (37) *and* ar ſtonyd . ar sawyd ar te*m*ptyd thurgh *byhest*us *and* ar deade þurgh slawȝte of þe swerd ¶ þei han gon aboute *þurgh many placis in* rough cloþ*yng in* gaytis sky*nnus* þei nedande *þeir necessarijs* . þei anguyschid þei tormentid *with* t*ra*ueylys (38) to who*m* þe world was not worþi . þei errande *in* wastis *and in* hill*is and in* holis *and in* cauys of þe erþe (39) ¶ *and* alle þei *with* þe witnesse of þe feith p*reu*yd tooke not þe repromyssyou*n* . (40) god for vs su*m*whatt bet*er*e p*ur*ueyande so *þat* þei schulde not bee eendid *with*oute vs

*I*Deoque [4] *et nos tantam habentes impositam nobis nubem testium* . *deponentes omne pondus et circumstans nos peccatum per pacienciam curamus nobis propositum certamen* (*2*) *aspicientes in auctorem fidei et consummatorem Iesum* . *qui proposito sibi gaudio sustinuit crucem confusione contempta* . *ac in dextra sedis dei sedet* . (*3*) *Recogitate eum qui talem sustinuit a peccatoribus aduersus semetipsum contradiccionem ut non fatigemini animis vestris*

[1] In right margin *note of feiþ*, surrounded by a faint red line.
[2] Erasure after *han*.
[3] *A* in the right margin.
[4] Initial *I*- and its ornamentation extends down thirty-one lines in all, and into the lower margin; in the right margin *c*° 12, with a red line drawn through it.

deficientes . (*4*) *Nondum enim vsque ad sanguinem restitistis aduersus peccatum repugnantes* (*5*) *et obliti estis* consolacionis *que uobis tamquam filijs loquitur dicens* . *Fili mi noli negligere disciplinam domini neque fatigeris dum ab eo argueris* . (*6*) *Quem enim diligit dominus castigat* . *flagellat autem omnem filium quem recipit*; (*7*) *In disciplina perseuerate* . *tamquam filijs uobis se offert deus* . *Quis enim filius quem non corripiat* * *pater* . (*8*) *quod se extra disciplinam estis* cuius *participes facti sunt omnes*; ergo *adulteri et non filij estis*; (*9*) *Deinde patres quidem carnis uestre habuimus eruditores et reuerebamur eos* . *Non multo magis obtemperabimus patri spirituum et viuemus* . (*10*) *et illi quidem in tempore paucorum dierum* secundum *voluntatem suam erudiebant nos* . *hic autem ad id quod vtile* [1] est *in recipiendo sanctificacionem eius* . (*11*) *Omnis autem disciplina in presenti quidem videtur non esse gaudij* sed *meroris postea autem fructum pacatissimum exercitatis per eam reddet Iusticie* . (*12*) *propter quod remissas manus et soluta genua erigite* (*13*) *et gressus rectos facite pedibus uestris ut non claudicans quis erret magis autem sanetur* (1) ¶ And þerfore wee hauende so grett a cloude [2] of witnesse insett to vs . þat *is so grett a multitude of seyntus* þat *fleen as cloudys* and *scheeldyn fro* þe *swellynge of tribulacyoun* and *reynyn to vs* þurgh *loris of* þe *feith of goode werkys* ¶ þerfore wee puttande [3] doun alle charge *of synnus and* þe synne aboute standande vs . renne wee to þe strif ordeynd to vs (2) lokande in to þe auctour of þe feiþ *and* in iesu þe eendere *of alle* þyngus . þe whiche . ioye purposid to hym susteynede þe cros; þe *confusyoun* of man dispisid *and* syttis in riȝthalf of god (3) ¶ þerfore bethenke ȝee þat ȝee *suwe hym* þat susteynede so myche *contradiccyoun* of synful men ageyn hymself; þat ȝee be not wery faylende in ȝoure [3] willis (4) ¶ For not ȝit haue ȝee ageynstande to þe *schedyng of* þe blood ageyn þe synne repugnande (5) ¶ For þat ȝee ar forgotyn of þe *consolacyoun* of crist þat he spekis to ȝou as to þe [3] childre seyande ¶ Mi child wile þou not despise þe disciplyne of god; nor be þou wery [3] when þou art repreuyd of

[1] MS. *vitile.* [2] Letter erased before *-d-* of *cloude.* [3] *A* in left margin.

* fol. 207, b, col. 1.

hym; (6) for whom oure lord louys he chastises ¶ he betis eche man þat he resceyuys (7) ¶ Laste ȝee in disciplyne; for god offrys hymself to ȝou as to his childre ¶ For who is þe child þat þe fadyr amendys not (8) ¶ For if ȝee be with oùte dysciplyne of whiche alle childre ar maad parceners; þenne bee ȝee auoutriours *and* not childre (9) ¶ þenne afturward wee hadde certus fadyrs of oure flesch and *not of* þe *soule* kenners *and* wee worschipide þem with drede; wheþer not myche more wee schal tempre vs to þe fadyr off spyritis *and* we schal lyfe (10) ¶ *and* þei certis in þe tyme of fewe dayes aftur þeir wille þey leredyn vs . he forsoþe to þat þat is profitable in þe resseyuynge sanctificacyoun of hym leris vs (11) ¶ Eche forsoþe disciplyne þat is now in present it besemys certis not to be of ioye butt of mournyng ¶ Aftyrward forsoþe to þe exer*cysed þurgh it; god schal ȝeelde þe fruyt of riȝtwisneȝsse alþerpesibleest (12) ¶ for þe whiche thyng lefte ȝee vp þe slowe handys *and* þe knees vndone; (13) *and* make ȝee riȝte gatis to ȝoure feet so þat noon haltande erre but raþere be he helyd (*14*) ¶ *Pacem sequimini cum omnibus et sanctimoniam sine qua nemo videbit deum* (*15*) *contemplantes ne quis desit gracie dei . Ne*[1] *qua radix amaritudinis sursum germinans inpediat et per illam inquinentur multi* (*16*) *ne quis fornicator aut prophanus vt Esau qui propter vnam escam vendidit primitiua sua* . (*17*) *Scitote enim et quoniam postea cupiens hereditare benediccionem reprobatus est . Non enim inuenit penitencie locum quamquam cum lacrimis inquisisset eam* . (*18*) *Non enim accessistis ad tractabilem et accessibilem ignem et turbinem et caliginem et procellam* (*19*) *et tube sonum . et uocem uerborum quam qui audierunt excusauerunt se ne eis fieret verbum* . (*20*) *Non enim portabant quod dicebatur . Et si bestia tetigerit montem lapidabitur* . (*21*) *et ita terribile erat quod videbatur Moises dixit; exterritus sum et tremebundus;* (*22*) *Sed accessistis ad syon montem et ciuitatem dei viuentis Ierusalem celestem et multorum milium angelorum frequenciam* (*23*) *et ecclesiam primitiuorum qui conscripti sunt in celis et iudicem*

[1] MS. *De.*

* fol. 207, b. col. 2.

omnium deum et spiritus iustorum perfectorum (24) *et testamenti noui mediatorem iesum et sanguinis aspersionem melius loquentem quam Abel* . (25) *videte ne recusetis loquentem* . *Si enim illi non effugerunt recusantes eum qui super terram loquebatur; multo magis nos qui de celis loquentem nobis auertimus* . (26) cuius *vox mouit terram tunc ne autem repromittit dicens* . *Adhuc semel ego mouebo non solum terram sed et celum* . (27) *quod autem adhuc semel dicit declarat mobilium translacionem tamquam factorum ut maneant ea que sunt immobilia* (14) ¶ Suwe ȝee pece *and* holynesse *with* alle men *with* outyn whiche no man schal see god (15) ȝee seeande þat noon wante þe grace of god ¶ þat noo roote of bitternesse buriownynge vp lette *and* þurgh it manye be defoulid . (16) þat no fornycatour or vtterly irrelygyous as Esau þat solde hise primytyues for one mete (17) ¶ þerfore wite ȝee þat aftur þat he coueytande to heryte þe blessyng he is reprouyd; for he fou[n]d no stede of penaunce al þof with terys he hadde souȝt it (18) ¶ þerfore ȝee han not neghed to þat tretable fyr *and* accessyble . *and* ȝee han not neghed to þe whirlewynd *and* to þe derknesse *and* to þe tempest (19) *and* to þe soun of þe trumpe *and* to þe voice of þe woordys þat þei þat herdyn excusidyn þem . þat woord schulde not be maad or spoke to þem (20) ¶ For þei myȝte not beryn þat þat was seyd; for if þe beste [1] haue [2] * touchid þe hille he schal be stonyd; (21) *and* so it was ferfulle þat þat was seen ¶ Forwhi Moises seyde ¶ I am aferd *and* ful of tremblyng (22) ¶ But ȝee han neghyd to þe hille of syon *and* to þe cyte of lyuende god heuynly ierusalem *and* to frequence of many thousandys of aungelys (23) *and* to þe kyrke of þe apostolys þat ar wrytyn in heuyne; *and* to god demere of alle *and* to þe spyritis of þe parfyte rightwise (24) *and* to Iesu þe medyatour of þe newe testament *and* to þe spryngyng of þe blood of crist spekande betere þan þe *blood* of Abel (25) ¶ See ȝee þat ȝee recuse not þe spekyng ¶ For if þei fle not fro þe peyne þei forsakande hym þat spac vp on þe erþe; myche

[1] MS. *beebeste*, with the first three letters cancelled.
[2] Two words scribbled illegibly in the lower margin.

* fol. 208, a, col. 1.

more *wee schal not flee* þat perseyue *crist* spekande to vs fro heuyn (26) whois voice þenne mouede þe erþe now forsoþe it behetis seyande ¶ *and* ȝit onys I schal moue not onely erþe but also heuyn (27) ¶ In þat forsoþe þat oure lord seys ȝit onys; he declaris þe *translacyoun* of moeble thyng*us* as of þe maade thyng*us*; so þat þoo thyng*us* dwelle þat ar vnmoeble (28) *Itaque* [1] *regnum immobile suscipientes habemus graciam per quam seruiamus placentes deo* cum *metu et reuerencia* . (29) *Etenim deus noster ignis consumens est.*

Caritas fraternitatis maneat in uobis (2) *et hospitalitatem nolite obliuisci*; per *hanc enim placuerunt quidam* . *angelis hospicio receptis* . (3) *mementote vinctorum tamquam vincti* . *Simul et laborancium tamquam et ipsi in corpore morantes* . (4) *honorabile connubium in omnibus et thorus immaculatus* . *Fornicatores enim et adulteros Iudicabit deus*; (5) *sint mores sine auaricia* . *contenti presentibus* . *Ipse enim dixit* . *Non te deseram neque derelinquam* (6) *ita ut confidentur dicamus* . *Dominus michi adiutor est non timebo quid faciat michi homo* . (7) *Mementote prepositorum vestrorum qui vobis locuti sunt verbum dei quorum intuentes exitum conuersacionis* . *imitamini fidem* (8) *Iesus christus heri et hodie ipse et in secula* . (9) *Doctrinis varijs et peregrinis nolite abduci* . *optimum enim est gracia stabilire cor* . *non escis que non profuerunt ambulantibus in eis* . (10) *habemus altare de quo edere non habent potestatem qui tabernaculo deseruiunt* (11) *Quorum enim animalium offertur sanguinis pro peccato in sancta per pontificem*; *horum corpora cremantur extra castra*; (12) *propter quod et Iesus ut sanctificaret per suum sanguinem populum extra portam passus est* (28) ¶ þerfore wee ţakande þe kyngdam vnmeblee wee han grace þurgh whiche þat wee serue plesande to god with drede *and* reuerence (29) ¶ for oure god is fir *con*sumende * *alle synnus* (1) ¶ þe charite of broþerhed dwelle it *in* ȝou; (2) *and* wile ȝee not forgete

[1] Initial *I-* extends down fourteen lines, its ornamentation down into the lower margin, and up along sixteen lines. In the left margin *c*° 13. In the text the modern chapter-numbering is followed.

* fol. 208, a, col. 2.

hospitalite ¶ for þurgh þat summe plesedyn to god; þe aungelys resceyuyd in þeyre hostage (3) ¶ Haue ȝee mynde of þe boundyn as ȝee to gydere boundyn . *and* of þe trauaylande *and* as ȝee in þe body dwellande . (4) *and* worschipeful *be* ȝoure wedloc in alle thyngus *and* þe bed vndefoulyd; for fornycatours *and* auoutrers god schal deme (5) ¶ ȝoure maners be þei with oute auaryce ȝee payed of þe presente thyngus . for[1] he seis ¶ I schal not leue þee nor forsakyn (6) so þat wee seye trestly ¶ *Oure* lord is my helpere; I schal not drede what man do[1] to me (7) ¶ haue ȝee mynde of ȝoure prouostys þat speke to ȝou þe woord of god of whom ȝee lokande þe Issue or deth folewe ȝee þe feiþ (8) ¶ Iesu crist þat ȝistyrday *halp and* he to day *and* in to worldys . þat *is in tyme to come schal helpe* (9) ¶ With dyuerse loris *and* straunge wile ȝee not be lad fro þe sopnesse ¶ For it is alþerbest to stable þe herte with grace *and* not to metys þat profite not to þe goande in þem (10) ¶ for wee han an auteer of whiche þei han no power to etyn of or leue to etyn þat serue to þe tabernacle . þat *is to þe lustys of þe body* (11) ¶ For of whiche bestis þe blood is born in for þe synne . þurgh þe bisschop in *sancta* of þoo þe bodyes ben brent with oute þe castelys (12) ¶ *and* þerfore Iesus þat he schulde halewe þe puple þurgh his blood with oute þe ȝate he suffride þe passyoun (*13*) ¶ *Exeamus igitur ad eum extra castra improperium portantes*; (*14*) *non enim habemus hic manentem ciuitatem sed futuram inquirimus* . (*15*) *per ipsum ergo offeramus hostiam laudis quod deo id est fructum labiorum confitencium nomini eius* . (*16*) *Beneficiencie autem et comminens nolite obliuisci . talibus enim hostijs promeretur deus* . (*17*) *Obedite prepositis uestris et subiacete eis . Ipsi enim peruigilant quasi racionem pro animabus vestris reddituri ut cum gaudio hoc faciant et non gementes . hoc enim non expedit vobis* . (*18*) *Orate pro nobis . Confidimus enim quia bonam conscienciam habemus in omnibus bene volentes conuersari* . (*19*) *Amplius autem deprecor vos hoc facere quo celerius restituar uobis* . (*20*) *Deus autem pacis qui eduxit de mortuis pastorem magnum ouium in sanguine testamenti*

[1] *A* in the right margin.

eterni dominum nostrum Iesum christum (*21*) *aptet uos in omni bono ut faciatis* [1] *voluntatem eius . faciens in vobis quod placeat coram se* per *Iesum christum cui gloria in secula seculorum amen .* (*22*) *Rogo* autem *uos fratres ut sufferatis verbum solacij*; *etenim* per *paucis scripsi vobis .* (*23*) *Cognoscite fratrem* [2] * *meum Timotheum dimissum . cum quo celerius venerit uidebo uos.* (*24*) *Salutate omnes prepositos vestros et omnes sanctos . Salutant vos de hytalya .* (*25*) *Gracia cum omnibus uobis AMEN .* (13) ¶ *perfore* go wee oute to hym *with* oute þe castelis wee berande hyse reprouys (14) ¶ For wee han not heere a dwellande cyte butt wee seekyn *þat þat* is to come (15) ¶ *perfore þurgh hym þat is to sey crist* offre wee þe hoost of preysyng euer to god *þat* is þe fruyt of þe lyppys knowlechande to þe name of hym (16) wile ȝee not forgete þe largenes *of almesse deede and* þe comynynge *of charite* ¶ for *with* suyche hostis god is lykid or seruyd (17) ¶ Obesche ȝee to ȝoure prouostis *and* vndyrloute ȝee to *þem* ¶ For þei wakyn for ȝou as to ȝeelde resoun for ȝoure soulys . so *þat with* joȝe don þei *þat and* not mournyng; for *þat* spedys not to ȝou (18) ¶ Preye ȝee for vs for we trestyn *þat* wee han good conscyence in alle willande weel to be conuersaunt (19) ¶ more forsoþe I praye ȝou *þat* to do . *þat is to praye for me þat* more hastely I be restoryd to ȝow (20) ¶ God forsoþe of pes *þat* ledde oute fro deth oure lord Iesu crist þe grete schepperde of scheep in þe blood of euerlastande testament . (21) he apte ȝou in alle goode *þat* ȝee do his wil; he makande in ȝou *þat* ȝee plese byfore hymselfe þurgh Iesu crist; To whom be glorye in to þe world of worldys Amen (22) ¶ I preye ȝou *perfore* brepere *þat* ȝee vndyrbere pacyently þe woord of solace; *þat is þis pistil þat is woord of solace*; for by fewe I haue writen to ȝou (23) ¶ knowe ȝee my broþer Tymothe left *fro þe prisoun with* whom if I haue hastely comyn I schal see ȝou (24) ¶ greete ȝee alle ȝoure prouostis *and* alle seyntus ¶ Brepere of ytalye greete ȝou weel (25) ¶ Grace bee wiþ ȝou alle Amen

[1] Hole in the MS. after *faciatis*.
[2] MS. repeats *fratrem* as first word of the next column.

* fol. 208, b, col. 1.

LIST OF WORDS

A

abbreggande (pres. part.), abbreviating: Rom. ix. 28.
abite (sb.), clothing: I. Tim. ii. 9.
aboue semande (pres. part.), surpassing: Eph. iii. 19.
aboyd (3 sg. pret.), waited for: Heb. xi. 10.
acaye (sb.), Achaia: Rom. xv. 26.
accepcyoun (sb.), acceptance: Rom. ii. 11. *accepcion*, Col. iii. 25.
accept (p.p.), accepted, acceptable: Rom. xv. 16, 31.
adquisicyoun (sb.), acquisition: Heb. x. 39. *adquysycion*, II. Thess. ii. 14.
adred (p.p.), afraid: II. Thess. ii. 2.
afer (adv.), afar: Heb. xi. 13.
aferd (p.p.), afraid: Heb. xii. 21. *afeerd*, Phil. i. 28.
agastful (adj.), terrible: Heb. x. 27.
ageyn bouȝt (p.p.), redeemed: Gal. iii. 13.
ageyn kastande (pres. part.), laying again (a foundation) (Lat. *iactantes*): Heb. vi. 1.
ageynstande (inf.), withstand: Rom. ix. 19.
ageynus (prep.), against: II. Cor. vii. 11. *agynus*, Col. i. 29.
agnycyoun (sb.), acknowledgment: Eph. i. 17.
alþerbest (adj.), best of all: Heb. xiii. 9.
alþerderest (adj.), dearest of all: Rom. xi. 28. *alþerderrest*, II. Cor. vii. 1.
alþerdesyrest (adj.), most to be desired: Phil. iv. 1.
alþereuelest (adj.), most evil of all: Eph. vi. 16.
alþerlast (adj.), last of all: Heb. i. 2.
alþerlefest (adj.), dearest of all: Phil. iv. 1.
alþermost (adj.), most of all: Rom. xvi. 8.
alþerpesibleest (adj.), most peaceable of all: Heb. xii. 11.
alyenyd (p.p.), alienated: Eph. ii. 12.
amoneste (inf.), admonish: Rom. xv. 14.
amonestynge (sb.), admonition: Rom. xii. 8.
amyntyscht (p.p.), lessened: Rom. iv. 14. (Cp. *anentyschid.*)
anentys (prep.), with regard to, toward: Rom. xiv. 22.
anentyschid (3 sg. pret.), made as nothing: Phil. ii. 7. (Cp. *amyntyscht.*)
anguysche (2 pl. imp.), constrain. *anguyschyd* (p.p.), II. Cor. vi. 12.
a none (adv.), anon, immediately: Gal. i. 16.
antecessourys (sb.), predecessors: Gal. i. 17.
apelis (sb.), appeals, accusations: Rom. xi. 2.
apert, in (adv.), openly: Rom. ii. 28.
apertye (adv.), to some extent, somewhat: Rom. xv. 24.
apeyrement (sb.), loss: Phil. iii. 8. (Cp. *apeyryng.*)
apeyryng (sb.), loss: I. Cor. iii. 15; Phil. iii. 7. (Cp. *apeyrement.*)
apostylhede (sb.), apostleship: I. Cor. ix. 2.
apt (*into*) (adj.), fitted for: Rom. ix. 22.
apte (3 sg. pres. subj.), fit, make: Heb. xiii. 21. *aptyd* (p.p.), Heb. xi. 3.

arettyd (p.p.), accounted: Gal. iii. 6.
askis (sb.), ashes: Heb. ix. 13.
attrament (sb.), ink: II. Cor. iii. 3.
atwynne (adv.), separately, particularly (Lat. *seorsum*): Gal. ii. 2. (Cp. *otwynne*.)
auerouse (adj.), avaricious: I. Cor. v. 10, 11.
auntyr, in (adv.), perhaps: I. Cor. xi. 10.
auoutrers (sb.), adulterers: I. Cor. vi. 9.
auoutriours (sb.), bastards: Heb. xii. 8.
auoutrye (sb.), adultery: Rom. xiii. 9.
auoutryouse (adj.), adulterous: Rom. vii. 3.
auowtriande (pres. part.), corrupting: II. Cor. iv. 2.
auowyd (p.p.), promised: II. Tim. ii. 4.
auter, auteer (sb.), altar: I. Cor. ix. 13. *auteris* (sb. pl.), Rom. xi. 3.
aylastande (pres. part.), everlasting: Heb. ix. 15.

B

ballid (adj.), bald: I. Cor. xi. 6. *ballyd*, I. Cor. xi. 5.
baptem (sb.), baptism: Rom. vi. 2. *baptyms* (pl.), Heb. vi. 2. *baptymys*, Heb. ix. 10.
barbar (sb.), barbarian: Col. iii. 11. *barbyr*, I. Cor. xiv. 11.
batis (sb. pl.), tumults: II. Cor. xii. 20.
beȝende (prep.), beyond: II. Cor. x. 16.
beholdyn (*in*) (inf. ger.), be considered (as): Rom. ii. 26.
beleene (sb.), translation of Lat. *concubitu* = conception (perhaps connected with M.E. *lēnen*, O.E. *hleonian, hlinian*, to incline, lean; cp. N.E.D.): Rom. ix. 10.
bere ouer (inf.), remove: I. Cor. xiii. 2.
besee (3 sg. pres. subj.), be careful: I. Cor. iii. 10.
besekynge (sb.), supplication: Rom. i. 10. *besechyng*, II. Cor. ix. 14.
besemande (pres. part.), exceeding (?) (Lat. *eminentem*): II. Cor. ix. 14.
beseme (3 sg. pres. subj.), seem: I. Cor. iii. 18.
betakande (pres. part.), committing: I. Cor. ii. 13. *bytook* (3 sg. pret.), Gal. ii. 20. *beetooke* (pret. plur.), Heb. xi. 14. *betan* (p.p.), I. Cor. ix. 17. *bytan* (p.p.), II. Cor. iv. 11.
bethenke (2 pl. imper.), consider, remember: Heb. xii. 3. *bethenkande* (pres. part.), II. Cor. vii. 15.
betooknande (pres. part.), betokening: Heb. ix. 8.
biforeordinaunce (sb.), predestination: Eph. iii. 11.
bildid (*aboue*) (p.p.), built up (Lat. *superedificati*): Col. ii. 7.
biried (p.p.), buried: Col. ii. 12. *byryed*, I. Cor. xv. 4. *byrred*, Rom. vi. 4.
blaspheme (sb.), blasphemer: I. Tim. i. 13.
bollen (p.p.), swollen: II. Tim. iii. 4.
bolned (p.p.), swollen: I. Cor. xiii. 4.
bolys (sb. pl.), bulls: Heb. ix. 12, 13.
bondely (adv.), in bonds: I. Cor. ix. 20.
bonyte, bonytee (sb.), bounty, goodness: Rom. xi. 22.
bowe (2 sg. imper.), turn, bow, bend: Rom. xi. 10. *bowedyn* (3 pl. pret.), Rom. iii. 12. *bowyd* (p.p.), Rom. xi. 4.
boystous (adj.), clumsy, untaught, boisterous: I. Cor. vi. 4. *buystous*, I. Tim. iii. 6.
braunchide (3 sg. pret.), budded: Heb. ix. 4.
brenne (inf.), burn: I. Cor. vii. 9. *brenden* (3 pl. pret.), Rom. i. 27. *brent* (p.p.), I. Cor. iii. 15.
brest (2 sg. imper.), burst: Gal. iv. 27.
bryddes (sb. pl.), birds: I. Cor. xv. 39.
bur (sb.), violence, impetus: Heb. xi. 34.

buriownynge (pres. part.), budding: Heb. xii. 15.
buxum (adj.), obedient: Gal. v. 7.
bydon (prep.), translation of Lat. *iuxta*: Heb. xi. 13 (perhaps from O.E. *bi þām*, preserving a weakened form of the article).
bye ageyn (inf.), redeem: Gal. iv. 5.
byeng (sb.), existence (Lat. *speciem*): II. Cor. v. 7.
bygge (inf.), build: Rom. xv. 20.
byhetande (pres. part.), professing: I. Tim. ii. 10.
byhetere (sb.), promiser: Heb. vii. 22.
byyng (sb.), buying: Eph. i. 14.

C

caluere (sb. gen. pl.), calves: Heb. ix. 12, 19.
careynys (sb. pl.), bodies, corpses: Heb. iii. 17.
caytife (adj. and sb.), captive: Rom. vii. 23. *caytyf*, Eph. iv. 8.
caytyfnesse (sb.), captivity: II. Cor. xi. 27. (Cp. *cheytyfnesse*.)
chariows (adj.), burdensome: II. Cor. xii. 14.
chaundelabrys (sb. pl.), candlesticks: Heb. ix. 2.
chere (sb.), face: II. Cor. iii. 7.
cheytyfnesse (sb.), captivity: Eph. iv. 8. (Cp. *caytyfnesse*.)
chilhede (sb.), childhood: II. Tim. iii. 15.
chymbande (pres. part.), tinkling: I. Cor. xiii. 1.
chynalrye (sb.), warfare: II. Cor. x. 4.
circumcyded (p.p.), circumcised: I. Cor. vii. 18.
clarte(e), *claryte* (sb.), brightness: I. Cor. xv. 41.
claryfyed (p.p.), made glorious: II. Thess. i. 12.
clop (sb.), clothing: I. Cor. ix. 16.
clyppande (pres. part.), embracing: Tit. i. 9.
coaccyoun (sb.), compulsion: II. Cor. i. 24.
colaccyoun (sb.), contribution: Rom. xv. 26.
comessacyouns (sb. pl.), revellings: Rom. xiii. 13.
commylyton (sb.), fellow-soldiers: Philem. 2.
comunycacyoun (sb.), communion: II. Cor. xiii. 13.
comyne (3 sg. pres. subj.), communicate, share: Gal. vi. 6. *comune*, I. Tim. v. 22. *comynde* (p.p.), Heb. ii. 14.
comyne (adj.), common: Rom. xiv. 14.
comynynge (sb.), communion: Heb. xiii. 16.
concorporelys (sb. pl.), members of the same body: Eph. iii. 6.
confourme (adj.), conformed: Rom. viii. 29.
confusyd (p.p.), ashamed: II. Cor. vii. 14.
coniunccions (sb. pl.), joints: Col. ii. 19.
conparteners (sb. pl.), partakers: Eph. iii. 6.
conpownyde (p.p.), formed: Rom. ix. 20.
conseruaunt (sb.), fellow-worker: Col. i. 7.
constytute (part. adj.), placed: I. Tim. ii. 2.
consuetude (sb.), custom: Rom. vi. 6.
contrayen (3 pl. pres.), are contrary: Gal. v. 17.
conuersate (adj.), conversant: Eph. ii. 3.
conuykt (p.p.), convinced: I. Cor. xiv. 24.
correpcyoun (sb.), rebuke: Tit. iii. 10.
cotydyan (adj.), daily: II. Cor. xi. 28.
coueytise (sb.), covetousness: Rom. i. 29. *coueytyse*, Eph. iv. 19.
conînable (adj.), suitable, fitting: I. Cor. xvi. 12.
countreseyng (sb.), contradicting: II. Cor. x. 5.
creature (sb.), creation: Rom. i. 20.
crymynatours (sb. pl.), false accusers: II. Tim. iii. 3.
culpe (sb.), guilt, sin: Heb. viii. 7.

cumlyngys (sb. pl.), foreigners: Eph. ii. 19.
curacyoun (sb.), healing: I. Cor. xii. 30.
currour bifore (sb.), forerunner: Heb. vi. 20.
curyously (adv.), inquisitively: II. Thess. iii. 11.
cyrcumcyse (part. adj.), circumcised: I. Cor. vii. 18.
cytha (adj. and sb.), Scythian (Lat. *Scitha*): Col. iii. 11.

D

dalt (p.p.), shared, given: I. Cor. xiii. 3; Heb. ii. 14.
debatyde (3 sg. pret.), destroyed: Gal. i. 23.
debonere (adj.), gentle, meek: I. Tim. iii. 3.
debonerte (sb.), meekness: Col. iii. 12. *debonertee*, Phil. iv. 5.
decrese (sb. pl.), decrees: Eph. ii. 15.
dede (sb.), function: Rom. xii. 4.
defamyd (p.p.), spread abroad (Lat. *diffamatus*): I. Thess. i. 8.
defayle (2 pl. pres. subj.), fail: Eph. iii. 13.
defenderys (sb. pl.), guardians: Gal. iv. 2.
defende (inf.), forbid: I. Cor. xiv. 39.
defoulyn (3 pl. pres.), defile: I. Cor. vi. 18. *defuylyd* (p.p.), Tit. i. 15.
dele (sb.), part, share: II. Cor. ii. 5.
demere (sb.), judge: Heb. xii. 23.
departe (inf.), separate: Rom. viii. 35, 39. *departid* (p.p.), Rom. i. 1.
depose (sb.), charge, thing entrusted: II. Tim. i. 14.
derworþest (adj.), most beloved: Rom. xii. 19.
descryues (3 sg. pres.), distinguishes: Rom. xiv. 23. *discryues*, I. Cor. iv. 7.
despenderys (sb. pl.), stewards: I. Cor. iv. 1. (Cp. *dispensor*.)
despousyd (p.p.), espoused: II. Cor. xi. 2.
despyt (sb.), scorn: Rom. ix. 21. *despytis* (pl.), mockings: Heb. xi. 36.
deuysed (p.p.), divided (Lat. *divisus*): I. Cor. vii. 33.
deyȝyng (sb.), dying: Heb. vii. 28.
deyne (3 sg. subj. pres.), dignify: II. Thess. i. 11.
discessyoun (sb.), dissension: II. Thess. ii. 7.
discriuere (sb.), discerner: Heb. iv. 12.
dispensor (sb.), treasurer, steward: Rom. xvi. 23. *dispensarys* (pl.), I. Cor. iv. 2. *dyspensere* (sg.), I. Cor. iv. 3. (Cp. *despenderys*.)
disuse (1 sg. pres. subj.), use wrongfully: I. Cor. ix. 18.
docible (adj.), apt to teach: II. Tim. ii. 24.
doctours (sb. pl.), teachers: I. Cor. iii. 21.
doddyd (p.p.), shorn: I. Cor. xi. 6.
dole (sb.), share: I. Cor. x. 17, 30.
don aboute (1 pl. pres.), put on (clothes): I. Cor. xii. 23.
dresse (3 sg. pres. subj.), direct: I. Thess. iii. 11.
drunkelew (sb.), drunkard: I. Cor. v. 11.
durn (inf.), dare: Phil. i. 14.
dyffydence (sb.), distrust: Eph. ii. 2
dyghte (2 sg. imper.), prepare: Philem. 22.
dysseyuyngys (sb. pl.), deceptions: II. Cor. xi. 3.
dyuersys (3 sg. pres.), differs: Gal. iv. 1.
dyuysyd (p.p.), appointed, assigned: I. Cor. iii. 5.

E

Ebrue (sg.), *Ebrwes* (pl.), Hebrew(s), Phil. iii. 5; *Ebruys*, II. Cor. xi. 22.
edderys (sb. pl.), adders: Rom. i. 23. (Cp. *nedders*.)
edyfyed (p.p.), built: I. Cor. iii. 14.
eeldys (3 sg. pres.), grows old: Heb. viii. 13.
egeste (sb.), indigence: II. Cor. viii. 13.
ekyng (sb.), increase: Eph. iv. 16.
emys (sb. pl.), grandchildren (Lat. *nepotes*): I. Tim. v. 4.

enemytese (sb. pl.), enmities: Eph. ii. 14.
eneruyd (p.p.), enervated: I. Cor. vi. 9.
enhaunsyd (p.p.), exalted: II. Cor. xi. 7.
enhauntyd (p.p.), exercised: Heb. v. 14.
enowrnyd (p.p.), adorned: I. Tim. iii. 2.
enstore (inf.), store up: Eph. i. 10.
entente (sb.), heed: I. Cor. vii. 5.
entre (sb.), entry: I. Thess. i. 9; ii. 1.
erye (inf.), plough: I. Cor. ix. 10.
euyn (adj.), fellow: Phil. iv. 3.
euynhede (sb.), equality: II. Cor. viii. 14.
ewangelysen (inf.), *ewangelisen*, preach: Rom. x. 15.
exacerbacyoun (sb.), provocation: Heb. iii. 8.
excercitacyoun (sb.), exercise: I. Tim. iv. 8.
excytande (pres. part.), exhorting: II. Cor. v. 20.
excytede (3 sg. pret.), raised up: Rom. ix. 17. *excityde*, Rom. x. 9.
expert (p.p.), tried: Heb. xi. 36.
experyment (sb.), test, proof: II. Cor. ii. 9.
expoliacyoun (sb.), putting off: Col. ii. 11.
eyghtende (num. adj.), eighth: Phil. iii. 5.
eyr (sb.), air: I. Thess. iv. 17.
eyr (sb.), heir: Gal. iv. 1.
eyþer in oþer (pron.), one in another (Lat. *invicem*): Rom. xiv. 19.
eyþer oþer (pron.), one another: I. Cor. vii. 5. *eþþer ooþer*, Tit. iii. 3. *eyþer ooþer*, Heb. x. 24.

F

face (sb.), presence: II. Cor. x. 1.
facultees (sb. pl.), means: I. Cor. xiii. 3. *facultese*, II. Cor. viii. 3.
fadernesse (sb.), paternity: Eph. iii. 15.
fallas (sb.), deceitfulness: Heb. iii. 13.
falle (3 pl. pres. subj.), befall, concern: II. Cor. vii. 11. *fallys* (3 sg. pres.), I. Cor. ix. 16.
fallyd (p.p.), come to nothing: Rom. ix. 6.
faylede (3 sg. pret.), was lacking: Rom. vi. 20.
fayrhed (sb.), beauty: I. Cor. i. 17.
felawly (*of*) (adj.), associated with: Heb. x. 33.
femel (adj.), female: Col. iii. 11.
fer (prep.), for: Eph. ii. 13, 17.
ferdnesse (sb.), fear: I. Cor. xvi. 10.
feren (inf.), make afraid: II. Cor. x. 9.
feyengys (sb. pl.), filth (Lat. *purgamenta*): I. Cor. iv. 13.
ficchyd (p.p.), pitched: Heb. viii. 2.
firstehedis (sb. pl.), firstfruits: II. Thess. ii. 13.
flecchyng (pres. part.), yielding, weak: Rom. iv. 19. *flicchande*, Eph. iv. 14.
folc (sb.), Gentiles: Rom. i. 13, etc.
foltid (p.p. as adj.), foolish: II. Tim. ii. 23. *foltyd*, I. Cor. i. 27.
foltnesse (sb.), foolishness: II. Cor. xi. 17.
foltysch (adj.), foolish: I. Cor. i. 25.
foly (adj.), foolish: I. Cor. iii. 19.
folynesse (sb.), foolishness: I. Cor. i. 21.
fordoande (pres. part.), destroying: II. Cor. x. 4.
fore (temp. adv.), before: Rom. xiv. 15.
forgiffande (pres. part.), foregoing: Eph. vi. 9.
forleft (p.p.), abandoned: II. Cor. iv. 9.
forme (sb.), example: II. Thess. iii. 9. *fourme*, Rom. v. 14.
forthenke (inf.), repent, regret: II. Cor. vii. 8.
forþeward (adv.), forward: II. Cor. xiii. 11. *forþewardys*, Phil. iv. 8.
fourmyng (sb.), creation: I. Cor. viii. 1.
foylede (p.p. pl.), defiled: Heb. ix. 13. *fuylyd*, Tit. i. 15. *fylyd*, I. Tim. i. 9.
frequence (sb.), a large number: Heb. xii. 22.

frohepen (adv.), from hence : II. Cor. xiii. 11. *fro hethyn*, I. Thess. iv. 1.
fyrede (p.p. pl.), fiery : Eph. vi. 16.

G (ȝ)

gate (sb.), way, entrance : Rom. i. 10, etc.
ȝate (sb.), gate : Heb. xiii. 12.
gayte (sb. pl.), goats : Heb. ix. 12. *gayt*, Heb. ix. 13, 19. *gaytis*, Heb. xi. 37. *geyte*, Heb. x. 4.
gentyly (adv.), like a Gentile : Gal. ii. 14.
ȝerde (sb.), rod, sceptre : I. Cor. iv. 21 ; Heb. i. 8.
ȝerne (adj., adv.), frequent(ly) : II. Cor. viii. 22 ; I. Tim. v. 23.
ȝet (p.p.), poured : Tit. iii. 6.
ȝhe (adv.), yea, even : II. Cor. viii. 18, etc. *ȝe*, I. Cor. ii. 10.
glade (2 pl. imperat.), rejoice : Rom. xv. 11. *gladid* (p.p.), Rom. xv. 24.
ȝok (sb.), yoke : II. Cor. vi. 14.
gostly (adj.), spiritual : Rom. xv. 13. *goistly*, Gal. vi. 1.
graffyde (p.p.), grafted : Rom. xi. 24.
grete (inf.), weep : Rom. xii. 15.
Grewis (sb. pl.), Greeks : Rom. i. 14.
ground (sb.), foundation : Rom. xv. 20.
grucche (inf.), complain : I. Cor. x. 10. *grucched* (p.p.), I. Cor. x. 10.
gyne (inf.), begin : Heb. viii. 8.

H

haberiown (sb.), habergeon : Eph. vi. 14.
habitacle (sb.), habitation : Eph. ii. 22.
halewys (sb. pl.), saints : I. Cor. iv. 9.
half (sb.), side : Rom. viii. 34.
handely (adv.), with hands : Heb. ix. 24.
heffere (sb.), heifer : Heb. ix. 13.
hele (sb.), salvation : Rom. i. 16, etc. *heele*, II. Tim. iii. 15.
helyd (p.p.), healed : Heb. xii. 13.
helyd (p.p.), hidden : Rom. xvi. 25.
helye (sb.), Elias : Rom. xi. 2.
heneforþeward, henceforward : Eph. vi. 10.
herendys (sb. pl.), errands : II. Tim. ii. 4.
heþenly (adv.), in a heathen manner : I. Cor. xii. 2.
heþþen (adv.), hence : Rom. x. 6. *heþin*, Gal. vi. 17. *heþen*, Phil. iv. 8.
heue (*vp*) (3 sg. pres. subj.), exalt : II. Cor. xii. 7.
heuysom (adj.), troublesome : Gal. vi. 17.
heynesse (sb.), height : II. Cor. iv. 7. *hcynes*, I. Tim. ii. 2. *heygnesse*, Rom. xi. 33. *heghnesse*, I. Cor. ii. 1.
hidous (adj.), terrible : Heb. x. 31.
holding (*up*) (sb.), forbearance : Rom. iii. 25.
holetis (sb. pl.), huts, tents : Heb. xi. 9.
holocaustomys (sb. pl.), sacrifices : Heb. x. 6, 8.
homlyest (adj.), those of the household (Lat. *domesticos*) : Gal. vi. 10.
hoost (sb.), sacrifice, offering : Eph. v. 2. *hoostis* (pl.), Heb. ix. 23. *hostis*, Heb. vii. 27.
hore (sb.), whore : I. Cor. vi. 15, 16. *hoore*, Heb. xi. 31.
hospitalle (adj.), hospitable : I. Tim. iii. 2. *hospital*, Tit. i. 8.
hospitualitee (sb.), hospitality : Rom. xii. 13.
hostage (sb.), lodging, entertainment : I. Tim. v. 10 ; Philem. 22.
hostager (sb.), host (Lat. *hospes*) : Rom. xvi. 23.
hostagers (sb. pl.), strangers : Eph. ii. 12.
hucche (sb.), vessel, pot : Heb. ix. 4.
hyld (p.p.), covered, protected : Rom. iv. 7.

I (J)

Iewly (adv.), like a Jew : Gal. ii. 14.
illustracion (sb.), manifestation : II. Thess. ii. 8.

incallys (3 sg. pres.), invokes: Rom. x. 13.
inchoacyoun (sb.), beginning: Heb. vi. 1.
indesynently (adv.), continually: Heb. x. 1.
inhoneste (adj.), dishonourable: I. Cor. xii. 23.
inopye (sb.), poverty: II. Cor. viii. 9.
insett (p.p.), imposed: Heb. ix. 10.
instande (2 sg. imper.), continue: I. Tim. iv. 16; (2 pl. imper.) Col. iv. 2.
instandis (3 sg. pres.), is present: II. Thess. ii. 3.
instandynge (pres. part. as adj.), present: I. Cor. vii. 26.
instaunce (sb.), things present: Rom. viii. 38; business: II. Cor. xi. 28; perseverance: Eph. vi. 18.
inuestigable (adj.), unsearchable: Rom. xi. 33.
inwit (sb.), conscience: I. Cor. x. 13.
jointure (sb.), joint: Eph. iv. 16. *iunctures* (sb. pl.), Heb. iv. 12.
ioye ageyn (inf.), boast: Rom. xi. 18.
Ieurye (sb.), Jewry, the Jewish religion: Gal. i. 14.
Iwe (sb.), Jew: Col. iii. 11.

K

kennande (pres. part.), instructing: Tit. ii. 12.
kenners (sb. pl.), teachers: Heb. xii. 9.
knowleche (*to*) (inf.), acknowledge: Rom. xiv. 11.
knyghthode (3 sg. pres. subj.), fight: I. Tim. i. 18. *knighthodyde* (3 sg. pret.), I. Cor. ix. 7.
kok (sb.), scarlet (Lat. *coccinea*): Heb. ix. 19.
kosse (sb.), kiss: Rom. xvi. 16.
kunning (sb.), knowledge: Rom. x. 2.
kynde (adj.), thankful (Lat. *grati*): Col. iii. 15.

L

laghful (adj.), lawful: I. Cor. vii. 2. (Cp. *leefful*.)
Laodicie (sb. pl.), Laodiceans: Col. ii. 1.
last (conj.), lest: Rom. xi. 21.
leefful (adj.), lawful: I. Cor. viii. 1. *lefful*, I. Cor. vi. 12. (Cp. *laghful*.)
leefynge (sb.), faith: Rom. iv. 24.
lefe (inf.), believe in: Rom. x. 14. *leuyde* (3 sg. pret.), Gal. iii. 6. *leefyd* (3 pl. pret.), Rom. x. 14. *leeuyd* (p.p.), Rom. ix. 33.
lefte (2 pl. imper.), lift: Heb. xii. 12.
legacyoun (sb.), embassy: II. Cor. v. 20. *legacion*, Eph. vi. 20.
legalys (sb. pl.), ordinances: Col. ii. 20.
lele (adj.), faithful, Christian: I. Cor. vii. 14. *leale*, I. Tim. vi. 2.
lene (inf.), lend, supply, pay: II. Cor. ix. 10. *lenyn* (2 pl. pres.), Rom. xiii. 6.
lepe (sb.), basket: II. Cor. xi. 33.
leste (superl. adj.), least: Eph. iii. 8.
lesyng (sb.), lying: Rom. i. 25.
lette (inf.), hinder: I. Cor. xvi. 9. *lettyde* (3 sg. pret.), Gal. v. 7. *letted* (p.p.), Rom. i. 13. *lett*, Rom. xv. 22.
letyn (p.p.), let (down): II. Cor. xi. 33.
leuest (superl. adj.), dearest: Eph. vi. 21.
leueyne (sb.), leaven: Gal. v. 9.
lofyng (sb.), praise: Eph. i. 6.
longanymyte (sb.), long-suffering: II. Cor. vi. 6.
lordschype (inf.), rule: Rom. vi. 9. *lordschipe*, Rom. vi. 14, xiv. 9.
louys (sb. pl.), loaves: Heb. ix. 2.
lyf (adj.), alive: Eph. vi. 3.
lyflode (sb.), livelihood: II. Cor. vi. 4.
lyght (adv.), lightly: II. Cor. iv. 17.
lyghthede (sb.), levity: II. Cor. i. 17.
lyghtschype (sb.), ease: I. Cor. vii. 35.
lytlyng (sb.), diminution: Rom. xi. 12.
lytylwhat (pron.), somewhat, a little: II. Cor. xi. 1. *litilwhat*, II. Cor. xi. 16.

M

macedonyse (sb. pl.), Macedonians: Rom. xv. 26.
manas (sb.), menace: Eph. vi. 9.
manslauȝtys (sb. pl.), murders: Rom. i. 29. *manslaghtys*, Gal. v. 21.
margarytis (sb. pl.), pearls: I. Tim. ii. 9.
marye (sb.), marrow: Heb. iv. 12.
mawmetys (sb. pl.), idols: I. Cor. viii. 13. *maumetis*, I. Cor. xii. 2. *mawmetus*, I. Thess. i. 9.
meke (3 sg. pres. subj.), humble: II. Cor. xii. 21. *mekande* (pres. part.), II. Cor. xi. 7.
mene (adj.), middle: Eph. ii. 14.
mene (sb.), mediator: Gal. iii. 20.
mengyd (p.p.), mingled: I. Cor. v. 9, 11. *meengyd*, Heb. iv. 2.
mercynd (pres. part.), showing mercy: Rom. ix. 15.
merknesse (sb.), darkness: Eph. iv. 18.
meyne (sb.), household: Col. iv. 15.
moeble (adj.), movable: Heb. xii. 27.
moeuyd (p.p.), moved: II. Thess. ii. 2.
molles (sb. pl.), effeminate persons: I. Cor. vi. 9.
monestyn (3 pl. pres.), admonish: I. Thess. v. 12.
mown (3 pl. pres.), can: Heb. ix. 9; Heb. x. 11.
moystys (3 sg. pres.), moistens, waters: I. Cor. iii. 7. *moystide* (3 sg. pret.), I. Cor. iii. 6.
mysbeleue (sb.), unbelief: Col. iii. 6. *mysbeleeue*, Eph. v. 6. *mysbileue*, Rom. xi. 20.
mystrestande (pres. part.), unbelieving: Eph. ii. 2.

N

nat (adv.), not: II. Tim. iv. 8. (Cp. *ne*, *nouȝt*).
ne . . . not (double neg. adv.), not: Rom. viii. 32. (Cp. *nat*, *nouȝt*.)
nedande (pres. part.), lacking: Heb. xi. 37.
nedders (sb. pl.), adders: I. Cor. x. 9. *neddérys*, Rom. iii. 13. (Cp. *edderys*.)
negh (adj.), near: Rom. x. 8. *neegh*, Heb. viii. 13. *neygh*, Eph. ii. 17. *negher* (comp.), Rom. xiii. 11. *neer*, Heb. vi. 9. *neest* (superl.), next, almost, Heb. vi. 8.
neghe (inf.), approach: Rom. xiii. 12. *neiȝande* (pres. part.), Heb. x. 25. *neghed* (p.p.), Heb. xii. 18.
neomenye (sb.), new moon: Col. ii. 16.
neþeless (adv.), nevertheless: Eph. v. 33. *neþeles*, I. Cor. vi. 12. *neþelesse*, I. Cor. viii. 6. *neþelees*, I. Cor. ix. 2.
neuer þe latere (adv.), nevertheless: I. Cor. i. 28.
noldist (2 sg. pres. neg.), thou wouldest not: Heb. x. 5, 8.
norsche (3 sg. pres. subj.), nourish: I. Cor. xi. 14. *nurschis* (3 sg. pres. ind.), Eph. v. 29. *nurschid* (p.p.), I. Tim. iv. 6.
noþer . . . noþer (conj.), neither . . . nor: I. Cor. vii. 19. *noþer . . . nor*, Rom. viii. 38. *noþþer . . . nor*, II. Thess. ii. 2. *noiþer . . . nor*, I. Tim. i. 7. *noyþer . . . nor*, Gal. v. 6. *neyþer . . . ne*, I. Cor. xi. 11.
nouȝt (adv.), not: I. Cor. vi. 9. (Cp. *nat*, *ne*.)
noyed (p.p.), wronged: Philem. 18.
noyouse (adj.), harmful: I. Tim. vi. 9.
nys (3 sg. pres. neg.), is not: Col. iii. 11.

O

obeische (inf.), obey: Rom. i. 5. *obesche*, Rom. vi. 12.
oblyschid (p.p.), subject to: Heb. ii. 15.
obsecracyouns (sb. pl.), supplications: I. Tim. ii. 1.
offendgcule (sb.), cause of offence: Rom. xiv. 13.
one (adj.), alone: Rom. xi. 3.
oostys (sb. pl.), sacraments: I. Cor. x. 18.

opyn (adj.), evident: Rom. xiv. 15.
opyneschewyng (sb.), revelation: II. Cor. iv. 2.
opytulacyouns (sb. pl.), aids, helps: I. Cor. xii. 28.
ordeynere (sb.), ruler: I. Tim. iii. 4.
os (conj.), as: I. Cor. x. 15.
osyere (sb.), osier: Rom. xi. 17. *oseere*, Rom. xi. 24. (Lat. *oleaster*.)
oþer (conj.), or: Rom. ix. 21.
oþþer (pron.), another: Rom. xv. 14. *oopere* (pl.), others: Tit. ii. 3.
oþþer . . . or (conj.), either . . . or: I. Cor. viii. 5. *oyþer . . . or*, I. Cor. xiv. 6. *oiþer . . . or*, II. Thess. ii. 15. (Cp. *noþer . . . noþer*.)
oþþer oþer (pron.), one another: Rom. xiv. 13. *oþþer ooþer*, I. Thess. iv. 9. *oiþer ooþer*, I. Thess. v. 11. *oyþer ooþer*, I. Thess. iv. 18.
o twynne (adv.), asunder, apart: Gal. v. 15. (Cp. *atwynne*.)
oueral (adv.), everywhere: I. Cor. iv. 17.
ouerborn (p.p.), translated: Col. i. 13.
ouergo (1 pl. pres. subj.), surpass: Rom. iii. 9.
ouergrowys (3 sg. pres.), increases exceedingly: II. Thess. i. 3.
ouergyuen (p.p.), given up, spent: II. Cor. xii. 15.
ouerordeyne (3 sg. pres. subj.), add to: Gal. iii. 15.
ouerthwert (adj.), perverse, quarrelsome: II. Tim. iii. 4.
ouerthwertly (adv.), perversely, frowardly: I. Cor. xiii. 4.
out-takyn (prep.), except: I. Cor. vi. 18.
owes (3 sg. pres.), ought: I. Cor. xi. 10. *owyn* (3 pl. pres.), Rom. xv. 1. *owyde* (3 sg. pret.), Heb. ii. 17.

P

parceuerys (sb. pl.), partakers, sharers: Rom. xv. 27. *parceuers*, I. Cor. x. 18. *parsoners*, Heb. iii. 1. *perceuerys* (pl.), Eph. v. 7.
parte (1 pres. subj.), impart, share: Rom. i. 11.
partye (sb.), part: Rom. xi. 25. (As plur. Rom. x. 18.)
partye, of (adv.), partly, imperfectly: II. Cor. i. 14.
pask (sb.), passover: I. Cor. v. 7.
pedagoge (sb.), schoolmaster: Gal. iii. 25.
perysche (inf.), perish: Rom. ii. 12. *persche*, I. Cor. viii. 11.
perse (inf.), pierce: II. Cor. iii. 14.
perveyande (pres. part.), providing: Rom. xii. 19. (Cp. *purveyen*.)
pesande (pres. part.), reconciling: Col. i. 20.
peyne (sb.), punishment: Rom. i. 18.
Philipensys (sb. pl.), Philippians: Phil. iv. 15.
pistelle (sb.), epistle: Rom. xvi. 22. *pistyl*, II. Cor. iii. 2. *pistalys* (pl.), I. Cor. xvi. 3. *pystolys* (pl.), II. Cor. iii. 1. *pystle*, I. Cor. v. 9. *pystyl*, II. Cor. iii. 3.
pleynt (sb.), cause of complaint (Lat. *querela*): I. Thess. iii. 13. *playnt*, Phil. ii. 15.
postulacyouns (sb. pl.), intercessions: I. Tim. ii. 1.
potestate (sb.), power, authority: Rom. xiii. 2.
pounce (sb.), Pontius: I. Tim. vi. 13.
poyntys (sb. pl.), marks: Gal. vi. 17.
prente (sb.), print: Heb. i. 3.
prepucye (sb.), uncircumcision: Rom. ii. 25, etc.
pressure (sb.), affliction: II. Cor. i. 4.
preuost (sb.), provost, governor: II. Cor. xi. 32. (Cp. *prouostys*.)
princypate (sb.), principality: I. Cor. xv. 24. *principatus* (pl.), Rom. viii. 38.
primytyuys (sb. pl.), the firstborn: Heb. xi. 28.
priue (adj.), secret: Rom. ii. 29. *pryue*, Rom. xi. 25.
priued (p.p.), deprived: I. Tim. vi. 5.

priuyte (sb.), mystery, secret : Rom. xvi. 25. *pryuytee*, Rom. xi. 25.
profhable (adj.), worthy of approval: II. Tim. ii. 15.
promyssyoun (sb.), promise : Eph. ii. 12. *promyssiouns* (pl.), Gal. iii. 16.
propicyatorye (sb.), mercy-seat. (Lat. *propitiatorium*) : Heb. ix. 5.
prouostys (sb. pl.), provosts, governors : Heb. xiii. 7. (Cp. *preuost.*)
punissyon (sb.), punishment : Rom. xi. 27.
punschid (p.p.), punished : I. Thess. ii. 2.
purueyen (1 pl. pres.), provide : II. Cor. viii. 21. (Cp. *perueyande.*)
put ageyn (p.p.), cast off, repelled : Rom. xi. 1.
put to (p.p.), imputed : Rom. iv. 4.
pyleer (sb.), pillar : I. Tim. iii. 15. *pylerys* (pl.), Gal. ii. 9.

Q

quenys (sb. gen. pl.), old women's : I. Tim. iv. 7.
queynte (adj.), wise : Rom. xii. 16.
queyntyse (sb.), prudence : I. Cor. i. 19.
qwykne (inf.), quicken : Gal. iii. 21. *qwykynde* (3 sg. pret.), Rom. vii. 9. *quykyned* (p.p.), Eph. ii. 5.

R

raueyn (sb.), robbery : Heb. x. 34.
raueynour (sb.), robber : I. Cor. v. 11. *raueynores* (pl.), I. Cor. v. 10.
recuse (2 pl. pres. subj.), refuse : Heb. xii. 25.
redye (inf.), make ready, direct (translation of Lat. *commonefaciat*) : I. Cor. iv. 17.
refete (2 sg. imper.), refresh: Philem. 20.
refreyne (inf.), restrain : Heb. ix. 10.
releff (sb.), remnant : Rom. ix. 27.
remordyd (p.p.), made remorseful : I. Cor. iv. 4.
remuyd (p.p.), removed : II. Cor. v. 8.
reprobacyoun (sb.), disannulling : Heb. vii. 18.
repromyssyoun (sb.), promise : Heb. xi. 9.
repugnande (pres. part.), striving against : Heb. xii. 4. *repungnyng*, Rom. vii. 23.
resoun (sb.), account : Rom. xiv. 12.
reuoke (inf.), bring back : Rom. x. 7.
rewmus (sb.plur.), kingdoms, realms: Heb. xi. 33.
riȝthalf (sb.), right side : Heb. x. 12.
riȝttretande (pres. part.), handling aright : II. Tim. ii. 15.

S

sadde (adj.), solid : Heb. v. 12.
safer (inf. ger.), savour, consider : I. Cor. x. 13. *sauere* (inf.), Rom. xv. 5. *sauowre*, Rom. xi. 20. *saȝoure*, Rom. xii. 3.
sawyd (p.p.), sawn : Heb. xi. 37..
scarsly (adv.), sparingly. *skarsly*, II. Cor. ix. 6.
schame (1 sg. pres.), am ashamed : Rom. i. 16.
schameful (adj.), modest : I. Tim. iii. 2.
schap (sb.), creation : Heb. ix. 11.
schapen (p.p.), created : Eph. iii. 9. *schapyd*, Eph. ii. 10. *schop* (3 sg. pret.), Col. iii. 10. *schapide*, Heb. xi. 7.
schelde (3 sg. pres. subj.), forbid : Rom. iii. 4. *shilde*, Rom. iii. 6. *scylde*, Rom. vi. 2. *schylde*, I. Cor. vi. 15.
schende (inf.), shame : I. Cor. i. 27. *schent* (p.p.), Rom. x. 11.
schrewde (adj.), crooked, vicious : Phil. ii. 15.
seculer (adj.), eternal : II. Tim. i. 9.
seculers (adj. pl.), worldly : Tit. ii. 12.
seculerys (sb. pl.), laymen : Rom. xiii. 1.
seeke (adj.), sick : Rom. xv. 7. *syk*, Rom. v. 6. *sik*, I. Cor. viii. 7. *syke*, Rom. xiv. 1.
sengyl (adj.), each, single : Rom. xii. 5. *sengule*, Heb. x. 3. *syngyl*, Heb. iii. 13.

serud (p.p.), seared: I. Tim. iv. 2.
siþ (sb.), time: II. Cor. i. 23. *sypis* (pl.), Heb. i. 1.
siþen (conj.), since: Rom. ii. 14. *syþen*, I. Cor. viii. 7.
slaȝte (sb.), slaughter: Heb. vii. 1. *slawȝte*, Heb. xi. 37.
slears (sb. pl.), slayers: I. Tim. i. 9.
sleke (inf.), quench: Eph. vi. 16. *slekke* (2 pl. imper.), I. Thess. v. 19. *slekkyd* (p.p.), Heb. xi. 34.
sleyghte (sb.), cunning: Eph. iv. 14.
slyden (p.p.), slipped: Gal. vi. 1.
soiþ (adj.), true: Tit. i. 13.
soget (sb.), subject: Rom. iii. 19. *suget*, Rom. viii. 7. *subiekt*, Rom. viii. 20.
somet (sb.), top: Heb. xi. 21.
somyng (sb.), ? meeting, assembly (? O.E. *somnung*; ? O.F. *somme*): Heb. xi. 35.
soþnesse (sb.), truth: Rom. i. 18. *sooþnes*, II. Thess. ii. 12.
sown (sb.), sound: Rom. x. 18. *soun*, Heb. xii. 19.
speden (3 pl. pres.), are expedient: I. Cor. vi. 12.
speedful (adj.), efficacious: Heb. iv. 12.
speryd (p.p.), shut in: Gal. iii. 23.
spryngus (3 sg. pres.), sprinkles: Heb. ix. 19. *spryngede* (3 sg. pret.), Heb. ix. 21. *sprengd* (p.p.), Heb. x. 22. *sprungyn* (p.p.), Heb. ix. 13.
spyce (sb.), kind, form (Lat. *specie*): I. Thess. v. 22; II. Tim. iii. 5.
staat (sb.), status, position: Heb. ix. 8.
stable (1 sg. pres.), establish: Gal. ii. 18. *stablyn* (1 pl. pres.), Rom. iii. 31. *stablyd* (p.p.), Rom. iv. 17. *stabled*, Rom. v. 19. *stablid*, Heb. ii. 7. *stablide*, Heb. vii. 28.
stalworþe (adj.), powerful: II. Cor. x. 10.
stande tylle (2 pl. pres. subj.), assist: Rom. xvi. 2.
sternes (sb. pl.), stars: Rom. iv. 18. *sternys*, Heb. xi. 12.
steye (inf.), climb: Rom. x. 6. *styede* (3 sg. pret.), Eph. iv. 10.
stondande into (pres. part.), continuing in: Rom. xii. 12.
stonene (adj.), made of stone: II. Cor. iii. 3, 7.
strenkthyd (p.p.), strengthened: Eph. iii. 16.
streynes (3 sg. pres.), constrains: II. Cor. v. 14.
strift (sb.), strife: I. Cor. ix. 25. *stryft*, Eph. vi. 12.
sturble (3 pl. pres.), disturb: Gal. v. 12.
sturbys (3 sg. pres.), disturbs: Gal. v. 10.
styryd (p.p.), moved away from, absent from, (Lat. *peregrinamur*): II. Cor. v. 6.
suffrende (pres. part.), long-suffering: I. Thess. v. 14.
sumdeel (adv.), partly: Eph. ii. 9. *sumdele*, II. Cor. ix. 3.
superedyfye (3 sg. pres. subj.), build above: I. Cor. iii. 12.
superflue (adj.), superfluous: II. Cor. ix. 1.
surabundauntli (adv.), superabundantly: Eph. iii. 20.
sustynence (sb.), patience, endurance: 1 Thess. i. 3.
susurracyouns (sb. pl.), whisperings: II. Cor. xii. 20.
susurrus (sb.), whispering: Rom. i. 29.
suye (inf.), follow: Rom. xi. 14. *sue* (2 pl. imper.), I. Cor. xiv. 1. *suwe* (1 pl. pres.), Heb. iv. 16. *suee* (2 sg. imper.), I. Tim. vi. 11.
sware (sb.), oath: Gal. iii. 17.
swyþe (adv.), quickly, quite: Rom. xvi. 20.
sygnacle (sb.), seal: Rom. iv. 11.
syker (adj.), sure, secure: Rom. iv. 16. *sykyr*, Heb. vi. 19.
syluerȝn (adj.), made of silver: II. Tim. ii. 20.

T

takyns (sb. pl.), tokens: Rom. xv. 19.
tane (p.p.), taken: Rom. i. 5, etc. *tan*, I. Cor. iv. 7, etc.
temporeles (sb. pl.), worldly possessions: II. Cor. vi. 10.

temprande (pres. part.), obeying (Lat. *obtemperantibus*): Heb. v. 9.
tent (sb.), attention, heed: I. Cor. xv. 36.
Tesalonycens (sb. pl.), Thessalonians: II. Thess. i. 1.
þanne (adv.), then: I. Cor. iv. 5.
þedyr (adv.), thither: Rom. xv. 24.
thees (sb. pl.), thighs, loins: Heb. vii. 10. *thyes*, Eph. vi. 14.
þemaine (art. + sb.), the household: Rom. xvi. 5.
þen (conj.), than: I. Cor. xiv. 19.
þenne (adv.), thence: Rom. xv. 24.
therfe (adj.), unleavened: I. Cor. v. 7.
therfnesse (sb.), unleavened bread: I. Cor. v. 8.
thewys (sb. pl.), virtues: I. Cor. xiv. 26.
þof (conj.), though: Rom. iii. 3, etc.
tholyn (1 pl. pres.), suffer: I. Cor. iv. 12.
tilid (p.p.), cultivated, tilled: Heb. vi. 7.
tokned (p.p.), signified: Rom. iv. 11. *tokynd*, Gal. iv. 24.
toordys (sb. pl.), dung: Phil. iii. 8.
treene (adj.), wooden: II. Tim. ii. 20.
tretable (adj.), that can be touched: Heb. xii. 18.
tribu (sb.), tribe: Heb. vii. 13, 14.
two bytande (pres. part. as adj.), two-edged: Heb. iv. 12.
tylman (sb.), husbandman: II. Tim. ii. 6.
tyþid (p.p.), tithed: Heb. vii. 9.

U (V)

vaneschid (p.p.), become vain: Rom. i. 21.
vche (pron.), each: Rom. xii. 3.
vengable (adj.), avenging: Rom. xiii. 4. *veniable*, I. Thess. iv. 6.
verre (adj.), true: Rom. ii. 29. *verrey*, Rom. iii. 4. *verray*, I. Tim. vi. 19.
vilenye (sb.), dishonour: II. Tim. ii. 20.
vmbreyd (sb.), reproach: Heb. xi. 26. *umbreydes* (pl.), Rom. xv. 3.
vncerteyn, in (adv.), uncertainly: I. Cor. ix. 26.
vnconuenable (adj.), unsuitable, absurd: I. Tim. iv. 7. *uncouenable*, II. Thess. iii. 2.
vndefoulyd (p.p.), undefiled: Eph. i. 4.
vnderberande (pres. part.), supporting: Col. iii. 13.
vndyrfangys (3 sg. pres.), undertakes: I. Cor. xi. 21.
vnderfotewyn (3 pl. pres.), follow after: I. Tim. v. 24.
vndermynystracion (sb.), that which is supplied: Eph. iv. 16.
vndyrbere (2 pl. pres. subj.), suffer, forbear: Heb. xiii. 22.
vndyrdolue (p.p.), digged down: Rom. xi. 3.
vndyrentredyn (3 pl. pret.), came in: Gal. ii. 4.
vndyrloute (2 pl. imper.), submit: Heb. xiii. 17.
vnfylyd (p.p.), undefiled: II. Cor. vii. 11.
vnkunnyng (sb.), ignorance: II. Cor. xi. 1.
vnleale (adj.), unfaithful, heathen: I. Cor. vii. 12. *vnlele*, I. Cor. vii. 14.
vnmoebilte (sb.), immobility: Heb. vi. 17.
vnmoeble (adj.), immovable: Heb. vi. 18. *vnmeblee*, Heb. xii. 28. *vnmoble*, Col. i. 23. *vnmeuable*, I. Cor. xv. 58.
vnneþe (adv.), scarcely: Rom. v. 7.
vnordeyne (adj.), inordinate: Rom. i. 31.
vnworschipe (sb.), dishonour: II. Tim. ii. 16.
vnwysse (adj.), unwise: Rom. x. 19.
voyde, in (adv.), in vain (Lat. *in vacuum*): Phil. ii. 16.
voydande (pres. part.), doing away, abolishing: Eph. ii. 15. *voydyd* (p.p.), Rom. iii. 3. *voydede* (1 sg. pret.), avoided: I. Cor. xiii. 11.
vpbere (2 pl. pres. subj.), bear with: II. Cor. xi. 1.
vpsodoun (adv.), upside down: Tit. i. 11, iii. 11.

vynolent (adj.), given to wine: I. Tim. iii. 3.

W

waast (sb.), wilderness: II. Cor. xi. 26.
wakynges (sb. pl.), vigils: II. Cor. vi. 5.
wanhope (sb.), despair: Rom. iv. 20.
wantyn (3 pl. pres.), are lacking: II. Cor. ix. 12.
waries (2 pl. imper.), curse: Rom. xii. 14. *waryed* (p.p.), I. Cor. iv. 12. *waryyd*, Gal. iii. 10.
warly (adv.), warily: II. Cor. vii. 11.
warne (inf.), announce: Heb. ii. 12.
waryenge (sb.), cursing: Rom. iii. 14. *waryyng*, Gal. iii. 10.
waryere (sb.), curser, reviler: I. Cor. v. 11.
wed (sb.), pledge: II. Cor. i. 22.
wem (sb.), stain, blot: I. Tim. vi. 14.
werre (comp. adj.), worse: I. Tim. v. 8.
wheben, *whebyn* (adv.), whence: I. Cor. vii. 16.
whēber (interrog. particle), Rom. iv. 10. etc.
whilke (pron.), which: Rom. ii. 6. *whilk*, Rom. vii. 5. *wilk*, Rom. v. 5; *whylke*, I. Cor. viii. 1. *wylke*, I. Cor. xv. 2. *whiche*, Rom. ii. 8. *whyche*, Rom. iv. 11.
whos (pron.), whose: Heb. vii. 6. *whois*, Heb. xii. 26. *woise*, Rom. xiv. 8.
wilfulhede (sb.), fury (Lat. *animositatem*): Heb. xi. 27.
willende (pres. part.), desirous, willing: I. Cor. x. 6. *wilande*, Heb. vi. 17.
wilne (inf.), desire: II. Cor. viii. 10. *wylnyng* (pres. part.), Rom. ix. 22. *wilned* (p.p.), I. Cor. x. 6.
withholde (1 pl. pres.), hold: Heb. iii. 6. *withholdyn*, Heb. iii. 14.
withinne to gydere (adv.), mutually, reciprocally: Eph. iv. 32; v. 21, etc.
wlatist (2 sg. pres.), loathest, hatest: Rom. ii. 22.
woode (adj.), mad: I. Cor. xiv. 23.
word (sb.), world: I. Cor. ii. 6.
wordly (adj.), worldly: I. Cor. vi. 4.
worschipis (sb. pl.), worshippers: Heb. x. 2.
worte (sb.), root: Rom. xiv. 2.
wrongwys (adj.), wicked: I. Tim. i. 13. *wrangwyse*, Rom. i. 30.
wryghtes (sb. pl.), builders: I. Cor. iii. 10.
wrypen (p.p.), plaited: I. Tim. ii. 9.
wylly (adj.), willing: II. Cor. viii. 3.
wynlewe (adj.), given to wine: Tit. i. 7.

Y

yckyng (sb.), itching: II. Tim. iv. 3.
ydelle (adj. as sb.), idle(ness): II. Cor. viii. 13. *ydel*, I. Tim. v. 13.
ylke (pron.), each: Rom. ii. 3, etc.
ylkeone (pron.), each one: I. Cor. iii. 8. *ylkone*, I. Cor. iii. 5.
ylleryke (sb.), Illyricum: Rom. xv. 19.
ymplyes (3 sg. pres.), entangles: II. Tim. ii. 4.
ympnys (sb. pl.), hymns: Eph. v. 19.
yronya (sb.), irony: I. Cor. iv. 8.
ysope (sb.), hyssop: Heb. ix. 19.

PRINTED IN GREAT BRITAIN BY
RICHARD CLAY & SONS, LIMITED,
BRUNSWICK ST., STAMFORD ST., S.E.,
AND BUNGAY, SUFFOLK.

66746

PR
1119
E5
no. 116
1973

Bible. N.T.
Epistles of Paul.
The Pauline
epistles.

66746

UNIVERSITY OF TEXAS AT TYLER
PR1119.E5 no.116, 1973
The Pauline epistles,
0 00 01 0070312 3